Pandit Nilakantha Das

INDIAN LEARNING AND CULTURE



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...akantha Das, a
...and critic of Oriya
...ian Philosophy and
...of his lectures he had
...Vedic conception,
...the Hindu views of
...indigenous culture in
...and interesting manner.

INDIAN LEARNING AND CULTURE

by

Pandit Nilakantha Das

Compiled by

Dr. Bikram Das



ORISSA SAHITYA AKADEMI

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From the compiler's pen :

The author of this book, Pandit Nilakantha Das, one of the makers of modern Orissa and honoured as a national hero, is better known in this State as Mahamanishi Nilakantha. He was born in 1884 and passed away in 1976.

He graduated in 1909 with science as one of his subjects. He became a postgraduate in Philosophy in 1911 when there were very few postgraduates in Orissa. During that time under the British Rule, Oriya either as a race or language was so neglected that the education was almost in a rudimentary stage even in Oriya-speaking areas.

From his early youth, the political ambition for freedom and betterment of his people, made him to spread education in his land and make people conscious of their past glory and the then deplorable condition. After his education, he refused coveted Government appointments and an easy luxurious life. He dedicated himself along with few other friends to work for the upliftment of his people. The Education League was formed with two groups of volunteers. His elder friend and colleague Pandit Gopabandhu Das took the leadership. Under the auspices of the league the famous Satyabadi Educational Institution was started in 1909. Pandit Gopabandhu as the secretary looked after the financial aspects of the institution. Pandit Nilakantha became the main administrator and

architect to plan and work out the system of education. He planned to train the youth for allround development and national spirit.

After completing the task of fully organising the institution he joined the Calcutta University on invitation from Sir Ashutosh Mukherji, the then Vice-Chancellor, to organise a new subject 'Oriental Learning'. He was appointed as the Professor of the Sonepur Chair of the Calcutta University. In order to upgrade the Oriya literature he started M. A. course in Oriya language in that University. However, soon after that he had to join the Non-Co-operation Movement and was forced to leave the University assignment. In western Orissa he organised a National School and published the paper 'Seba' from Sambalpur.

His turmoil in the political arena made him a prominent member in the Central Legislative Assembly. As a versatile scholar and nationalist he was elected to the Delhi University Court as a member (Senator). That experience stimulated him to establish an University for the Oriya-speaking area. Later, he was appointed the Chairman of the committee which investigated the feasibility of establishing an University for Orissa. On the recommendations of the said committee, chaired by him, the Utkal University was established.

He was an allround scholar with a scientific bent of mind. As a research scholar in the fields of

Sanskrit, Oriya and History he had made significant contributions. To honour his talents, the Utkal University adorned him with the coveted 'Doctor of Literature (Hons. Causa)' and appointed him as the Pro-Chancellor for the first time.

After independence, he was the first person from Orissa to be given due recognition for his contributions in the freedom struggle by the Govt. of India and was honoured with 'Padma Bhusan'.

Despite his multifarious activities he was a voracious reader with a unfathomable memory. As a great thinker he had the capacity to quickly analyse, appreciate and assimilate arduous facts. His 'Bhasya' analytical submission of the Srimad Bhagabat Gita, Arya Jiban, Kramaparinama of Oriya Sahitya, etc. are epoch-making. As the editor of the 'Nababharata' he was in the front ranks of literary journalists.

He was the Founder-President of the Orissa Sahitya Akademi and also received the National Sahitya Akademi award for his autobiography.

All along his life Pandit Das was involved with many difficult political, social, literary and developmental problems of this land. He was the President of the Utkal Pradesh Congress Committee during its most critical days. Elected to the first Central Legislative Assembly he continued to be its member for nearly twenty years and also was the General Secretary of the same legislative party, but for the few years of his political imprisonment.

In later life he was elected twice to the State Legislative Assembly out of which he was uncontested on the last occasion, when he was made the Speaker of the Assembly. As the Speaker, he created a landmark in the democratic republic of India by making the Legislative Assembly absolutely independent of the Government as per the provision under the Constitution.

Apart from these, he was a social reformer, public servant engaged in service during times of flood and famine and never had time to care for his family or personal belongings. As such many of his valuable literary contributions, speeches and lectures remain unpublished till date. He lived a turbulent life and never had a permanent residence in urban area and so most of his valuable creations could not be properly preserved.

This book consists of his four extension lectures which he delivered at the Ravenshaw College on invitation from the Orissa Govt. in 1939. I was then a school boy and was incapable of understanding these lectures. Long after that on the event of retirement from the Medical College, I got the opportunity to engage myself in the persuit of literature. My first task was arduous as I wanted to acquaint myself with the works of my late learned father Pandit Nilakantha Das. Most of his unpublished writings were either torn with age or moth-eaten being kept wrapped up in cloth bundles and stacked here and there. I was fortunate to find these typed pages of the said lectures in

a semimoth-eaten condition. After I photocopied the whole text and went through it, I was more charmed than ever, as these valuable immortal ideas of an intellectual giant and 'Guru' of the contemporary age would be an asset, if published. The facts embodied are classic by themselves and would always enlighten the scholars and students of all generations for time to come.

I highly appreciate the efforts of the president and the secretary of the Orissa Sahitya Akademi for making arrangements to publish this book on behalf of the Akademi and also extend my gratitude for the same.

I am also thankful to my friend Prof. Dr. Kurshna Prasad Mishra of the Department of Philosophy of Utkal University for taking the responsibility to write a synopsis and introduce this book to the readers.

Tinkonia Bagicha
Jail Road, Cuttack-1

Dr. Bikram Das

CONTENTS



INTRODUCTION

Today, I believe, it is a new thing in Orissa. Such a thing did not happen even in the educational history of our land. I trust the process begun will be continued. Besides, the Ravenshaw College is in all likelihood going to be the University College of Orissa. It is in the fitness of things that our Principal and the Director of Public Instruction as well as the Government should anticipate activities in practice. They deserve sincere and encouraging thanks of all the Oriyas. First and foremost they deserve my grateful thanks and which I offer them most heartily. But I still feel that they might have asked a worthier man than me for this task. They might have asked a scholar of standing and practice. I am neither. My standing is husbandry and my practice is mainly politics. Scholarly studies, if at all, may be my recreation. It lacks system and regularity and therefore method and maturity. Politics makes man depend on common sense, speculate objectively on the needs and tendencies of others and act on probabilities. A politician is perhaps anything but a scholar who explores truth even in the region of the unknown. For human relations and activities the scholar

prescribes the norm which the politician has got to follow with reverence and implict obedience. I have, however, enough of that reverence and that obedience and in that spirit I have accepted the present task and I approach you and the Institution, my alma-matre, of which I am so proud.



Chapter—I

DIFFICULTIES IN PROPER STUDY OF INDIA

I. INDIA : A DISTINCT ENTITY :

I am to speak to you on Indian learning and culture. But at the out-set I shall indicate the difficulties on the way. These difficulties, however are of a fundamental character, and ordinarily are never faced and solved. They are, moreover, taken for granted and accepted as a matter of course, and consequently distort the entire perspective. If India is to be properly studied, the approach and outlook should be Indian and the language and terminology should be understood in the environment and association in which they developed. Distinct individuality of India moreover must be kept clearly in view so that mere imitation may not be taken for assimilation. That India is a part of the entire humanity does not mean that it is merely a mechanical portion of it. It has its distinct features and, as such, it may be a component element in a synthesis. "East and West should shake hand" means that they are distinct individuals. They may or may not be equal, but they are never uniform. Our greatest difficulty today is this outlook and

the ideal of this uniformity (and that conceived on the material plane). Let us begin with this.

THE PRESENT MATERIALISTIC OUTLOOK AND ITS RELATION TO HUMAN PERSONALITY :

The world is at present in the midst of a strong current of reaction in the name of remoulding humanity on the basis of man's economic need, in which equality of man is confused with uniformity of human individuals. The distinct character of human personality as the basis of order and progress is losing its traditional hold, and human organisations are conceived in the terms of totalitarian states under dictatorial authorities, as the high road to ultimate peace and plenty to be enforced permanently on the mass of economic entities called the communities of men. The mysterious human ego with its eternally indefinite tendencies and infinitely varied colours, which is the real basis of understanding human institutions, has no place in such a scheme. The scheme is moreover captivating to the mass of humanity, who are ever ready to catch at any easy means of salvation from a state of existence which they can be always made to deplore. True it is that it is on the basis of the sacrifice of this mass of humanity that the stupendous structure of society called civilisation is built. It is in the name of this mass that reforms and revolutions have been inaugurated. Even history records it from the days of the Budha. But the present is a new, yet bold experiment. It wants to

turn personalities into automatons, and sees progress exclusively in disintigrated profession and economic occupation. Human value, i. e., estimate according to the attainment of the soul of man, or of what is commonly called his personality and character, is considered a superstitious fantasy imposed upon society by the exploiter for his own advantage. All profit, i. e., the element of personality and character entering into the making and distribution or articles is the most reprehensible 'surplus value', and the 'real value' of an article is just the physical labour involved in it. The indefiniteness of the value of intellect is fanatically discarded and all spiritual considerations including religion and metaphysics are taboo.

EXPLAINING MATERIALISTIC IDEAS IN TRADITIONAL TERMINOLOGY :

I am, however, expressing ideas here in the traditional terminology, and there is yet no other means. This terminology is full of associations in its significance. Even expressions like profession and occupation have a colour of personal factor attached to them. But in the new order of things no such ghost has a chance. Idealistically in this new order disintigrated human machines will automatically work together towards a common interest which is that of the community. Even terms like interest and community in conception here are material entities. Again, though ultimately this order will be selfworking, it will not be self-evolved. Dictatorial authority, will all the violent

fanaticism needed for enforcing a new faith, is to mould and shape this order into a final permanence to be eternally enduring.

A PICTURE OF THE NEW ORDER IN IDEAL :

The picture is no doubt alarming. The ever exploited mass of humanity is dazed and follows. Profets and priests will vanish with all the vestige of property and preference. Labour will be the master of the field and the factory only to equally divide the proceeds among themselves. Capital and perhaps the management will never trouble. What more does the common man in the street want ? The interim dictatorship and fanaticism is but a stage in the process of attainment. Why care for it ? What right have those who think or say against it, to exist ?

IDEAL AND ACTUAL :

I have no desire to criticise the ideal or the means and methods to attain it, nor I am called upon to do it here. But it is no doubt a widely bold conception of Utopia, yet it lacks the caution and circumspection which a bold conception deserves. In form and colour conception and capacity as well as in tendency and performance human mass is kaleidoscopic more than any other object in nature. It is moreover indefinite and undefinable. Ideals are ideals. They are never actual. No doubt they are to be striven after. But they are never attained, as such. The Budha could not give

'Nirvan' to all the mankind nor could Krushna of the Gita make the social man realise his duty eternal. What to think, again, of the hatefully exploiting imperialism and cruel colour prejudice, which grew out of the love and humility of Jesus, and the ruthless killing of the unbeliever, as the practical interpretation of the equality taught by Muhammad ?

FANATICISM IN THE IDEOLOGY OF THE YOUTH :

But no consideration like this weighs with the youth of today. He is sometimes apt to be simply fanatic. Fanaticism is a creature of blind faith — a faith in some better state of things to be attained easily and perhaps immediately. It also presupposes unshaken and intolerant reliance on gospels and doctrines preached and promulgated by others. The youth of today is generally victim to all this. He does not mind. It is a fact that the youth is a lover of novelty, and he has often no care for consequences. Moreover he has the real prospect or a most covetable yet easy leadership of the mass whom he can inspire without much logic or learning.

This is generally the ideology of the youth, and in this background I am to develop the picture of the subject of Indian learning and culture, in which the mind will have to travel undoubtedly into the traditional channels of thought and con-

ception to explore avenues, perhaps in the dimness of the past, and to investigate the spiritual qualities of the human personality, which is an eternal phenomenon ever present, yet never yields to the grasp, as such.

But before I finish my word of caution on this point let me pause for a little and point out some other aspect of the situation. It may be profitable.

MATERIALISTIC OUTLOOK IN HISTORY DUE TO REVOLT :

I have said the present materialistic conception of the world order is a new and bold ideal. Bold it is, but it is not exactly new in all its aspects. The materialistic conception of humanity in theory at least has in the western world come down from the days of the famous Epicures of the ancient Greece to the modern half hearted Agnostics as well as the Hedonists and even the Pragmatists of Europe and America. In practice it now culminates in the attempt of attaining the communistic state of society. Its basis always is the revolt of man's natural animal craving and propensities against the established order, which means ethical relations, and consequently irk some restrictions. The ancient Epicure was a revolt against the austere Stoic. The modern materialists of the West are, so to say a byeproduct of the renaissance after the stern regularity of the Chri-

stian middle ages. The active communist is a product of exploiting capitalism.

THE ELEMENT OF REVOLT IN ALL PROGRESS :

Here it should be clearly comprehended that revolt as such is a natural and necessary phenomenon in living human society. Revolt is rather the index of progress. Progress means disintegration. After this disintegration comes a synthesis. This state of synthesis again in course of time becomes static and again there is reaction to end in another synthesis. Thus progress goes on gathering tradition and growing in assimilation. Desire and its enjoyment is the natural goal of the individual. Social organisation means restraint of this enjoyment. The outlook of this restraint is peace and happiness which is distant and philosophic. The enjoyment is immediate and sense-induced. In a society broad-based on a stable philosophic out look of life the revolt is mainly philosophic and so is the synthesis. The progress is serene and the peace is seldom seriously disturbed.

NATURE OF SUCH REVOLT AND ITS EFFECT :

But the human person as an individual with his needs and desires is the ultimate basis of all philosophy of life and therefore of all the binding tendons so to say of the social fabric. The individual is eternally desirous of freedom and is naturally restive of restraint. Hence in every revolt there is more or less a pull towards easier and more

immediate attainment. Sometimes the reaction or revolt is subversive and the enjoyment of the sense or of the desire appears naked on the surface. Such revolts on a spiritual plane are the religions and rules of conduct promulgated by powerful and persuasive individuals who hold out to people easy means of peace and happiness, i. e., salvation. Other revolts are on a material plane and appeal to immediate human need and enjoyment. Both these sorts of revolt create fanaticism and equally threaten to break up the old order. Sometimes the onslaught is so virulent that only societies based on comprehensive philosophies of life, and therefore ended with vigorous adaptability and power of assimilation are able to stand the strain. They consider the revolt a cultural phenomenon conducive to further progress They don't try to meet it with suppression in their attempt at self-defence or self-preservation. For an attempt at supression is weakness in disguise and is due to terror, and in such terror the society succumbs to give place to a completely new order of things. Strong and self-confident societies on the other hand meet the attack as I have said, on a cultural plane. They consider it to be merely a phenomenon of progress and remain calm and composed only to see the revolt dissolve into a synthesis.

INSTANCE OF MATERIALISTIC REVOLT IN INDIAN HISTORY 'CHARBAKA':

In India, however, this revolt against established order has had its days in course of its history. Here the ordinary human actions and the philoso-

phic outlook as their basis have never been a treated with the shocking and fanatic human arrogance, nor have any activities of any man or group of men under the guidance of any philosophy or outlook of life have ever been suppressed by force. Cultural revolts have, nevertheless, raised problems, and they have been solved on a cultural plane. This is the peculiar Indian genius. Indeed we read rigorous injunctions, such as *Napathet yabaneen bhasha*, *Nagachhet jaina mandira* i. e., one should not read Greek, nor should go to the Jaina temple. But all the same, the yabani language has given '*jabanika*' to our drama, and the Jainas have essentially influenced our diet and dishes. But here I shall simply instance the most extreme rovolt in outlook and action, which our ancient social as well as cultural structure had to weather, and weather out successfully without violence or disturbance. This revolt what is known as that of the Charvaka. You might have heard the name. But many of you don't know what it actually signifies. History has recorded practically nothing about it, as in so many other things in India. Social activities in development have not been recorded in India. But philosophy has a more fundamental record and there are traces of the Charvaka in our philosophy. His own philosophy however, is not found in its pristine purity. Some garbled version of it, is recorded in later times by those who made no secret of their hatred and ridicule for that theory of life, which they could never countenance. It is said about the Charvakas that their phiosophy was :—

"javat jivet sukhom jivet runamkritva ghrutam pivet bhasmibhutasya dehasya punaragomanam kutah"

(Madhavacharya—Sarvadarsan Sangraha)

i. e., enjoy as long as you live : contract debt and drink ghee; where is the life to come after the body is turned into ashes. This means that debt has no obligation to repay. The have-nots have a right to take from the haves. Every one wants money for enjoyment. Life after death or immortality of the soul is a deception practised upon the ever exploited mass of the people.

In recording his own rules of practice said to be promulgated by *Bruhaspati*, the wisest of the Gods, Charvaka himself begins by saying :—

"kebalam sastramastriptyas na karttavya binirnayah juktihina vicharetu dharmahanih pravarttate"

i. e., authority only is no norm or criterion of action. Whether our action is good or bad should be determined by reason or individual judgement. Otherwise error will enter into the determination of duty.

Thus it differs little both in theory and action from the view of the modern materialist, who appeals to the have-nots in the name of physical needs or enjoyment.

The Charvaka school is also significant in another very pertinently relevant aspect of it. The Charvaka, as such, was not an individual man. The philosophy and its practice was being promulgated and proclaimed in the name of *Bruhaspati*. The name "Charvaka" is a phonetic variation of "Charuvaka" which means, pleasing utterance. This also indicates how it captured the imagination of the common man in a land like India even two thousand years ago, if not more. But Indian culture was conceived and developed in a different fashion and on a different principle of life's outlook. This I shall presently explain. But here it is enough to indicate that the force of the practice of the "Charvaka" lost itself in self-exhaustion. Perhaps in effect, superstitions which had received the sanctity of the Sastra lost their hold. Perhaps the rich became more conscious of their public duty, the priest more reasonable and the depressed heartened. But the course of progress was smooth and peaceful. There was neither ruthless suppression, nor was there any nervousness in the established system and order of society.

COMPARISON WITH REVOLTS UNDER MODERN CONDITIONS :

But today the world and the human society is differently situated. The exploiters' creed is putting the world of humanity under its firm grip. Exploitation of one form is superceded by another. Market gives place to mentality. Faith in authority

has transferred its allegiance from experience of ages to the rosy picture of speculation. Persuasion and understanding are fast giving place to coercion and creed. All this process was well enacted by the proselytising religions of the world in the name of spiritual needs of man. Today the process is being but repeated in the much easier sphere of materialism with all its ban and anathema of a rejuvinated or rather reincarnated inquisition. The old proselytism had to go in search of infidels and heathens either with the sword in hand or with the protection of the sword behind, but with all apparent humility to equally deal out to all humanity, the eternal peace and prosperity of a spiritual brotherhood. Today just a replica of it is being played in a material plane with very rapid and effective means of coercion, communication and propaganda.

All this is not Indian. It is foreign to the culture of India, where no body ever thought of distributing salvation with the promulgation of a creed. Hinduism is a word of recent growth formed in imitation, and the word religion itself has no synonym in Indian language.

II. SIGNIFICANCE OF TERMINOLOGY IN UNDERSTANDING CULTURE AND CIVLISATION

Our *dharma* is not religion, nor is Hinduism a creed based on any Gospel revealed to man for his deliverence from sin or social disorder. A little consideration of this leads directly to another aspect of our difficulty in comprehending the real

significance of Indian learning and culture as well as Indian ideals and institutions. This difficulty is the difficulty of expression in a foreign language, which developed in a different atmosphere and environment having its terms and terminology grown in different associations. The significance of the word religion or Hinduism has just been indicated as casual illustrations. But the subject requires more explicitness so that the difficulty may be well grasped and misapprehension may be avoided.

IMPACTS OF FOREIGN CULTURES IN INDIA AND THEIR EFFECTS :

So far as history can tell us, Indian culture had distinct and some what exclusive growth· It has a tradition perhaps older than any other living culture of the world, at least of the Western world. Language is mainly the vehicle in which culture is expressed and handed down. No body can now definitely say what the original Indian culture as well as language exactly was. Any work of exploration in that dim past may be still but guess work only to supply the basis of a tradition, the continuity of which has never been lost in this unique land of the East. But for thousands of years India has had impacts of foreign culture. So far as history can carry us the first impact was that of the Aryans, who either out of fear or reverence worshipped forces and phenomena of nature as makers of human destiny. That was originally assimilated

in a synthesis which we know today as Indian culture. Since then at least it has a robust growth. In still later times it had to come in contact with even more aggressive creeds and cultures. They have sometimes left their traces, such as, the child marriage, burning of the widows and the purdah, and perhaps the distinct conception of the Neo-Vaishnavism preached & practised in its many branches and sects. The Greeks as well as the Persians, the Turks, Moghuls and Chinese may also be traced in our art literature and even religions or social practices. But the absorbing and synthetic character of the culture of India was never lost or misunderstood, as India was never made to forget her own native language in preference to a vehicle of a foreign culture. No doubt, there came a period when India had to sternly non co-operate in a system of hide-bound caste, which she developed in reaction. But the spirit of the thing was never seriously threatened or disturbed by its formal outward manifestation.

ADVENT OF THE ENGLISH AND ITS UNIQUE CHARACTER :

With the advent of the English there has come a great change in outlook and understanding. We have already indicated it some what in effect. But how it has come and what it is ? Our education and association have imperceptibly, yet certainly inbued us with an inferiority complex. In this damaged self-confidence, imitation is taking the

place of assimilation. The truth about the human soul, the idea of human happiness and peace that our sages and seers realised and promulgated at a great sacrifice of ages, is receding to the background. The ideals of the modern world scarcely permit of this knowledge and this sacrifice which means practice of sacrifice even in the human desire, the source of all material enjoyment, and therefore, of avarice and war. The present ways of living make it very difficult, if not impossible, for the voice of the truth about the universe to be heard. In a civilisation where quick wit, a polished tongue and a smart out-fit are standards of judgement permitting self gratification and money grabbing to masquerede as culture it is hardly likely to find any sense of the permanent truth. It is rather irrelevant to talk of it, for truth and humbug cannot flourish together. Diplomacy often furnishes good examples of the modern art of saying one thing and meaning another. Even in our individual relationship we find that conceit, resentment, deception and covetousness, all bask in the sunshine of suave speech. Even ordinary truthfulness and purity in dealings have no chance in this culture, in which deluding passions conceal the reality of the soul and qualities of humanity, patience, truthfulness, self denial, which are the charecteristics of the true culture and based on the true knowledge about the soul of man and the destiny of humanity, are utilised in form rather than acquired in spirit. Even the search after truth

in the laboratory is not divorced from similar utility. Science is not to serve humanity in attaining progress, permanence and peace, but to serve human needs, cravings and greed, which grow in nursing and land humanity more and more in destruction and ruin. We learn all this only to admire and imitate.

USE OF THE FOREIGN LANGUAGE AND ITS SIGNIFICANCE :

This has been greatly helped and enhanced by the language we use and literature we study, not as supplementary to our own, for the sake of learning and growth in assimilation, but for servility and politics. We also uge the English language, or occasionally languages allied to it, to understand and express ourselves and consequently our culture We clothe things in a different garb, and consequently our interpretation as well as apprehension is garbled. Our exposition is not what we intend it to be, nor is our appreciation. This is a great bar, and to make the point explicit, let me give instances.

THE INSTANCE OF VIVEKANANDA ;

The most convincing instance I can choose is the great Vivekenanda whom many of you know very well. In the modern times there has been no better exponent of our Indian culture and tradition. He gave out, so to say, the mission of India to the world — specially to the English speaking world.

From the point of view of nationalism as you understand it today, was undoubtedly a great achievement, of which we feel proud. But his learning was in English language, which also was his vehicle of expression. You can not fry your vegetables in butter. You must either fry it in ghee or butter your toast as is done by those accustomed to it. With all his inspiring independence even Vivekananda could not avoid the unconscious imitation of the characteristics of a culture the influencs of which he was out to combat. If you cultivate a pure Indian spirit and outlook, and then begin to study Vivekananda carefully and between the lines at every step, you will be obtruded at this trait of his robust and unique exposition. Even in his exposition of the ideas of *Daridra Narayan* (the poor who is God) he unconsciously glides not only into the Christian pride in humility, but often rises to a height of benevolence so foreign to the Indian conception of it. His disciples today celebrate the anniversary, i. e., *Janmosthava* or *Sradha* of their Guru. They also hold celebrations on other occasions. Even on these occasions to exhibit their service of humanity they organise a feeding of the poor, which they of course perform with all humility and faith. But is that Indian at all ? Who is a poor man in our ceremonial feeding or any feeding for the matter of that ? An Indian feeds his guests not the poor as such. Even amidst the hide-bound system of caste, the savant as well as the sweeper, are all equally our guests.

Each such guest is one of us. He belongs to our organised social brotherhood. This constitutes the spirit of the sacredness of our ceremonies. There is no occasion for flourishing benevolence.

THE KING AND THE CARPENTER :

There is no necessity of multiplying illustrations. They may also land us at times in mystic and abstruce explanations and even undesirable controversies. But in connection with the instance just indicated, I may profitably cite the story of the king and the carpenter from the *purana*. There was a poor carpenter in a village. His fame as an honest and pious man reached the ears of the king, who wanted to know him and make him happy. With this object in view the king approached him with rich and valuable presents. The carpenter looked at the king and then looked at the presents. They were apparently very alluring to a poor man. But the carpenter very politely refused to accept them, saying that such presents would be too much for a poorman like himself. The king's vanity was wounded. He was not, of course, conscious of it, but became pensive since then. The daughter of the king became inquisitive, and knew all about it from the king himself, who loved her very dearly. The lovely princess then said to him, "Father, give me up to the carpenter, and he will accept". The king was surprised, but the princess pressed and succeded. The king at last went to the carpenter with the girl. The carpenter now looked at the kind,

and the princess said, — "Father, I at once recognised the greatness of the carpenter, and could know that he found the exulted Ego in you and in your presents. In giving me such an unbecoming attitude was not possible on your part."

ILLUSTRATION OF THE DIFFICULTY OF EXPRESSING THE IDEAS OF ONE CULTURE IN THE TERMINOLOCY OF ANOTHERS' LANGUAGE—

Dāna (gift), *Dayā* (kindness).

Our literature is full of illustrative explanations like this. The villager still knows it. Many unconsciously practise it. But you will realise how difficult it is to express in a language like English, in which similar expression have quite different associations. '*dāna*' is not gift; nor is *dayā* kindness. In their cultural aspect their significance is quite distinct from their English equivalents. Even the catholic expression Charity as well as love, has an Ego-agrandising and objective outlook, and mere courtesy is an artificial social etiquette. None of them can express Indian expression in their cultural associations.

On the significance of *dana* it is said in our traditional interpretations of terms '*dānādi prabhava-kirttih*' i. e. permanent works meant for social service indicate the spirit of '*dana*'. We have so many tanks and temples, dharmasalas and even pasture lands, dedicated for the use of the public. But have you seen any where a tablet raised in

honour of the doner ? Do you ever know who the donor is ? Gifts they may be, and they are. But do you find such impersonal gifts now-a-days ? Can such gift be explained even by the adage "Let your right hand give, what your left hand may not know". There is no spirit of 'not', no negative injunction, in the Indian gift. Negative injunction presupposes forbiding a prevalent practice. All the ten commandments in the Old Testament and their commentaries in the New practically bear witness to this negation of obtaining evils. How many like instances you discover in the Gita of the Indians ? Whenever they are, they are not positive virtues of self-realisation.

STORY OF INDRADYUMNA — IN ITS EXPLANATION :

You might have heard the story of Indradyumna, who in times past came here into this sacred land of Orissa to offer worship to the famous Savara God, *Jagannath*, the Lord of the Universe. After he had established the Univereal temple with its great principle of the equality between man and man, the ternal institution where even today the priest feels bound to accept the lowly *chandal* as his beloved peer, he was asked, it is said, by *Brahma* to ask for a boon. Do you know what Indradyumna is said to have asked ? He said, "Be so gracious as to grant me that there may be no progency of mine to claim the institution as his paternal achievement." You know the traditional

anxiety of an Indian for a son to perpetuate his family, and you imagine how the spirit of '*dāna*' transcends it all. Whether Indradyumna said this or not, to the mythical God is a different matter. But it shows all the same that the truth of '*dāna*' or '*dayā*' does not consist in the act of giving or doing as one ought to do to his own kind or kin. It is in the positive sacrifice of self-expression in complete unison with the acting and the living universe.

III

SENSE OF HISTORY IN INDIA :

The moderns blame India that she had no sense of history. Indians have not kept records of their own deeds and achievements like the people of the western world. Whatever the people of the West kept any records about the ordinary people of their land, is a different matter. But the Indians had a different conception of the evolution of the universe in becoming. To him self-expression in duty was *yaśa* or sacrifice to that universal evolution of being in becoming. This spirit of sacrifice in human activity was to him the fundamental basis of the progress of society. There is no stress and strain of the individual ego, which threatens progress with unnecessary strife. Today formal history recorded in individual achievements turns natural humanity to artificial nations. Jews' Expulsion from Germany, as well as the colour-

prejudice of the Europeans, are also instances to the point what the Budhist did in half the world no body remembers, but the progress of world culture has not been the poorer for that. It has been rather richer. Today in imitation of the West we ourselves are out to trace our stamp of culture in further India or even in Greece. It adds no doubt to our self-assertion and even conceit or pretence of equality with people who flourish their Livingstones. But it does not help the serene progress of humanity as a whole. Rather it cripples the spirit of sacrifice in evolution, and by creating pride on the one hand. and perhaps resentment on the other, accentuates difference, and gives a sharp turn to the channel of progress.

ITS SPIRIT AND FORM WITH ILLUSTRATIONS IN TERMS USED :

I have of course no intention here to criticise the sense of history as such. Records of human achievements may be essential to human progress. But the spirit of such a record may not lose itself in the form to accentuates human difference or to create strife, which may ultimately destroy progress it self. My father or fathers did this, your father or fathers were brutes. This may not be the teaching of history. If this be the interpretation, then the Indian word '*purabratta itihāsa*' can not bear its own rendering into the word history. Our '*purabratta*' contemplates ancient actions in spirit, not exactly in their form, which was immaterial.

OTHER ILLUSTRATIONS

ĀCHĀRA AND CONVENTION :

Similarly look at the expression, convention. What is the Indian word for it ? or, more correctly, what Indian word should it be made to represent ? Similar Indian expression is '*sistāchāra*' or simply '*āchāra*'. But how different are the two expressions ? You should have been well acquainted with the aphorism :—

"*āchāra prabhābo dharmah*"

Its translation may be, - social conventions are the index of religion. But it does not convey the Indian significance of the adage at all. Our '*dharma*' is not religion; nor can convention, which is a creature of convenience, express the ideal involved in '*āchāra*'.

But the irony of the situation is that today when we take all pundilious care even of etquettes, not to speak of conventions, imitated from others, all our '*āchāra*' is summarily consigned to the dust heap of superstition, so to say. They may or may not all be superstition, and again, there is soul of truth even in superstition. For instances, '*soucha*' or personal cleanliness is an '*āchāra*' in India. To clean the teeth and wash the mouth in the morning before eating or drinking any thing is an essential part of it. What do you think of him, who discards a 'superstition' like this in preference to taking the 'bed tea' i. e., drinking tea early in the morning

while still in bed, so common among the Europeans. To such a man it is very hard indeed to convey the spirit of '*āchāra*' from which springs ones '*dharma*' the duty eternal. Etequette or even convention can not express it.

THE CASTE SYSTEM :

The famous and abiding institution, called caste, to which we have already referred, is another very glaring instance on the point. In India caste is expressed by '*barṇa dharma*'. Inspite of the original and etymological meaning of the term, in practice as well as in theory, it represents an institution expressed in *āchāra*. The moderns never understand it, as such. They understand it as a bundle of mutuality exclusive or rather discordant, or even strifful compartments in society loosely held together under the dead-weight of an inexorable priesthood. In form it may so appear to people grown in the traditions of the Roman patricians and plebeians or the English or Russian lords and serfs. The real Indian out-look is different. Even in vedic India '*dāsa*' or '*dasyu*' is not serf sold with the land, nor a slave of the ancient Rome, or of the modern plantations in America, not to speak of the '*sūdra*' who has a recognised status and rank in the social heirarchy, the conception of which, again, is peculiar to the Indian culture. Indian society in caste is not an organisation in parts for their self assersion. It is an organic order, so to say, for the self expression

of progressive humanity. It finds proper place for the human soul, and offers scope to it according to its attainment in evolution. Indian society never thought of giving equality and salvation to the man by enforcing doctrines or even formal performances on him, unlike religions of the world accepted unquestioningly on account of their repealed gospels and enjoined ceremonies. Such enforcement gives rise to unreasoned self-ascertion and social distortion, leading to brutal fanaticism with fearful, submission on the one hand, and, on the other, a sudden change of habits in blind imitation with its inevitable levity in social relations and of human character. The Indian conception is different. The Indian social organisation is primarily spiritual. Its main stay is the ever unfolding progress of the human soul in culture and attainment. The stages of this attainment is automatically noted stocked and reared in environments of self-expression, or duty fitting and opposite. This is our system of caste in its essence.

ITS OCCUPATIONAL ASPECT:

In its formal or material aspect caste is a beautiful organisation of society in occupation and profession. Occupation and profession are by nature exclusive of one another and are, as such, forces disruptive of social unity. In out-look they are economic, and therefore tend to divert attention from human values based on spititual qualifications of the human soul. Occupational

guilds in the West in their eternal strife have produced that peculiar social structure called the State, and in it, again. that perpetual process of compromise of interests called Democracy. The same process now in its groping attempt to forge a unity tends to totalitarian states with their dictators, in groups as well as in individual. The balance gets daily unstable and adjustment is enforced.

ITS SPIRITUAL ASPECT :

The Indian occupational system of caste is in-explicable in the light of this. The vedic Rishi sings :—

ब्रम्हानोस्य सुखःसासीद् वहु राजन्यः कृतः
भारुतदस्य जाद् वैशयः पद्ताथीम शूद्र जयते ।
(रिगवेद)

"brahmanasya sukhasasid bahu rajanyan krutah
bharutadasyajad vaisyah padtathim sudro jayete"

(Ṛgveda.)

This means—of the great divine person, which represents the conception of human society, the Brahmana. i. e., the caste devoted to knowledge, worship and prayer, represents the organ of speech, the Kshyatriya i. e., the caste devoted to the protection of the weak and the oppressed, represents the organ of powers and protection; the Vaisya, i. e., the caste devoted to the production and distribution of wealth represents the organ of

nursing; the Sudra, i. e., the caste devoted to service, represents the organ of locomotion.

ITS ENDURING UTILITY :

Thus the social personality is an organic unity in its occupational functions. This is the enduring system of caste in India. May be, this organisation has even vitally suffered in face of brutal onslaughts of human exploitation with its hard grained assertiveness associated with conquest and destruction. Which institution of peaceful progress in evolution can ever permanently stand such one sided onslaughts ? But the beauty of the Indian caste is that its functional organisation did not fail even under repeated onslaughts before which the world out side has changed time after time. Though in India the system has ultimately developed a morbid exclusiveness in its frantic attempt at self-preservation, and though in consequence the form has apparently lost the spirit, even today our caste is a living institution of the occupational organisation of society. In face of this, the exotic system of vocational schools is but a parody, so to say. If our new system is not properly adapted or even dove-tailed to the existing one, it is rightly feared that our vocational skill capacity and adaptability will be more wasted than reared.

PHILOSOPHICAL AND METAPHYSICAL TERMS IN ILLUSTRATION :

Even in expressions philosophic and metaphysical, the only domains where India had, and

even today has, the supreme sway, we attempt to learn and express meaning through foreign terminology. In this sometimes the very basis of the association and significance gets upset. Adwaita Vedanta we express by monistic pantheism; Bisistadwaita or Dwaita by dualistic theism. But India knows neither monistic pantheism nor dualistic theism. They are but crude conceptions sublimated out of traditionally ingrained Christian Deism based on a revelation in a certain time and place for the benefit of man, who is eternally sinful for a single unconscious fault of his original parents. The Indian has never been in need of a revelation of the kind. He does not wants God for his benefits—neither outside of himself nor within himself. God realises himself in him and he finds his reality in God, if the universal person can be called God, which has certainly a different significance. Indian God is neither a spiritual Dictator nor an exacting emperor. The Indian is not a cringing slave before his God, whom the man would conveniently create so that He may create man and reign over his destiny. To the Indian seer man is no doubt a slave; but he is a slave to his own individuality, his own senses and actions, his own passions and desire. He is perfectly and eternally free as soon as he finds out the truth and reality about himself and this truth is God. In this truth sin and piety merge into freedom, and pain and pleasure in eternal bliss. They don't cease to exist, as such, but they are

metamorphosed in their value. Prayer there may be. But it is to humanise this truth, not to humble humanity. The difference is rather fundamental. One terminology can not convey the conception of another. Still we prefer using it.

LOSS OF SELF CONFIDENCE DUE TO CULTURAL DOMINATION : GANDHI AND NEHRU

All this as I have said arises out of a lack of self-confidence of the Indian, who is not evolving in this own way. The other day Mr. H.G. Wells said that India is indulging in cheap imitation. Even Mahatma Gandhi and Pandit Jawaharlal are doing the same things. I am not here to criticise or give opinions on the activities of the Mahatma or the Pandit. They are creatures of the modern politics, which they practise. They imitate the means and methods as well as the ideals of those that they fight. A constructive course of evolving our native genius is perhaps not in their way. May be, it is, not the range or possibility at the present time.

By opposing a man, you unconciously become like him. Measures to be readily successful must be just of a like colour and character to those they are devised to combat. Today even our conception and constitution of the state are imitations of the ways of democracy of the West. For generations moreover we were being trained by our political Masters to imitate and to respect them. The

extreme materialistic attitude of the youth, already refered to, is rather an inevitable maturity of these imitations. None of them is self-evolved in India on the basis of Indian cultural traditions. In these our imitations we sometimes appear to succeed, but the success does not take root, and our new institutions are neither this not that. The Indians are now not a new people; they have their deep-rooted systems and associations. We are therefore daily creating new and exotic situations, which we cannot command.

NON—VIOLENCE *AHIMSA* AND NON—ATTACHMENT *ANASAKTI* :

We sometimes look back for a leaf in the book of our tradition; but in practice find it difficult to fit it in. Our *ahimsa* for instance, has remained more a policy than a principle. In meaning, too, it is not exactly non-violence. According to the Indian tradition, it is an attitude of mind centered on a particular conception of human personality, i. e., human soul or society in its self-expression. Superficial scruples about killing or not-killing are not essential to it. Actuated by the attitude of universal *ahimsa* Arjuna is askad in the *Gita* to kill even his own kith and kin on the fields of the *Kuru-Kshetra*. Similar may be the present application of *Anasakti* i. e., non-attachment. Our provincial Minister today, as well as the political prisoners the other day, are all but non-attached.

OUTLOOK AND APRROACH SHOULD CHANGE. IMITATION SHOULD BE TURNED INTO ASSIMILATION :

But it is not our function here to discuss and decide the ready-made 'ought-to-be' in the activities of our people. We are here only to explore and understand the traditional trend of Indian learning and culture, and its out-look Like the wandering bee remembering the Queen and the hive in every-little drop it collects, the attitude and out-look give to our actions big or small their character and value. Detailed consideration of each action is not necessary. We may, if we care to, create that out-look and develop that attitude in life and relations, in which imitation may turn into assimilation and association into nourishment.

But both for historical and other reasons we are losing capacity for assimilation. Foreign influence creates imitation. I have already indicated it even in the teaching and practice of the Great Vivekananda and his disciples. That may be enough to give an idea as to how difficult it is to enter into the spirit of Indian culture and adapt our actions to it in a surrounding which is most outlandish today. Traditional tendencies adapted to the existing environment gives the proper out-look for a future. This is the law of organic growth. Society is not only a sensible but a conscious organism. It must consciously evolve its ideal to attain it. Imitation which is always cheap, however

dearly it may be acquired, destroys tradition and distorts the very out-look.

INSTANCES AS TO HOW WE LEARN OUR VIRTUES AND IDEALS FROM FOREIGNERS UNDER THE INFLUENCE OF INFERIORITY COMPLEX :

Our political fight apart, are we not, for instance learning the virtues of our mother and daughter from Miss Meyo's Mother of India ? This is not only the attitude of cheap imitation in exhibition, but it also involves influence created by inordinate respect for institutions apparently lovely and palatable. It is due to our inferiority complex, we forget that India alone idealised woman into a mother. No other country has done it. West has perhaps idealised love and conjugal wifehood of man. There she is more a wife than a mother. But India has no word for exactly expressing sexual or marital love. Our '*pranaya*' is looking up to life's ideal. It involves adaptation and adjustment with a view to fulfilling life's mission. Our *anūraga* is suggestion for coming happiness. There is nothing sexual or sensuous about them. We have no doubt Sitas, Savitris and even Sakuntalas. But they are by no means Juliets of Shakespere. No Romeo in India risks the danger of stealthily scaling a high wall at night for the momentary pleasure of a suggestive kiss. Vilwamansai did it in his extra marital sallies, but you know with what results. Even the sexual love or union is idealised in India and is conceived as the physical count-

erpart of the indissoluble spiritual union of the self with the universe. It is an element of self-expression. Our woman is a wife not for the love or even constancy in enjoyment, but because she is the centre of the progeny, the means of perpetuation of the family. Our marrige is not a contract; it is a sacred relation — a sacrament. We, may or may not surrender ourselves to our Father in heaven. But we are devoted to the mother on earth. She is our ugly fearful *Kālī*, yet she is again the beautiful and covetable damsel *Gaurī*. She is the ferocious *Chandī*, yet she is the mellifluous and graceful mother *Bhubaneswarī*. Woman is not a slave in our household, she is the presiding Goddess, so to say. She has no share in property, for hers is what all others share. Against this is the shocking impact of varied forms of contract marriage today. Yet even such an institution can be assimilated But by no means should they be imitated on all fours. Today our reformers flourish their achievements in measures like prevention of child marriage and promulgation of divorce. But are these institutions new in India ? Even in the *Arthasāstra of Kautilya* there are cases when an absent husband could on his coming back demand fixed compensation from the new husband of his wife. There are regulations for the period of the husband's absence and proportionate amount of compensation, as also for many other circumstances in which a man or a woman could give up the partnership. Even today in the villages woman is as free to divorce as man and in

these things there are prescribed rules of conduct including compensation and maintenance. But our new out-look is not based on a study of these. In our measures we are more anxious to appear civilised to Miss Mayo's than anything else.

BUT TO EXPLORE THE TRUTH DOES NOT NECESSARILY MEAN TO DEDICATE ACTION :

But I shall again remind myself and remind you that I am not required here to say any thing which may appear to propose or direct any measure of social reform. My work will be enough done if I can lead you only into an intelligent grasp of the situation. Its incongruity may indicate want of living adaptation to a new environment. But we are here only to explore the truth and not dictate actions. If there has been references to actions in imitation they are only in illustration to point out the land-marks or obstruction in the field of our exploration in order to have a clear vision of the entire landscape as far as it is possible.

THE TRUTH ABOUT INDIAN CULTURE :

The robust culture of India weathered many storms. There were conquests, but they were not conquests of the spirit. The society stood the stress of ages and absorbed many a foreign element in assimilation. Even massacres in mass and organised plunders could not rob India of her supreme adaptability to environment. At times she non-co-operated and became exclusive and consequently the soul of truth concealed itself in gathering super-

stition. But she never entirely lost her stamina in imitation. The glare of form did not daze her into blindness She lived still and for human peace and progress, it is necessary that she should live. The west has but developed one aspect of human life. It is objective. It leads to action and reaction in strife, and left to itself it may end in entire destruction of humanity. From the economic solution in the artificial birth-control to the increase of armament as means of world peace, all point to this. In India, these means and methods were not only different, but followed the course of nature, and yet were not exactly dictated by the needs of the physic and the senses, called desires. They were regulated by the subjective principle of the self or the spirit. India is therefore, still necessary to apply her aspect of the human culture to turn the wild strife and destruction into a serene striving for fulfilment.

THE CHARACTER OF THE FOREIGN IMPACT :

But the present shock that Indians received was not only physical, but it was also intellectual. Hence it is full of consequences to both. This came mainly, as I have said, with the foreign language. It changed our association of ideas and with it the meaning of our cherished and traditional institutions. The next inevitable step was imitation, at first in the name either of self-evolved initiation, or adaptation and assimilation. The next step is submission in which man accepts every thing as infallible authority. He does not pause, he does not

choose. This I have said is coming to be the attitude of the youth today.

You may now realise the extent and character of the difficulties even in understanding Indian learning and culture on which we are about to discourse. I trust, you will face to overcome them in your dispassionate and unbiased search for truth about the matter.

WHAT IS LEARNING?

But before I finish today let me tell you what we shall exactly understand by Indian learning and culture. By learning we generally mean, acquisition of knowledge as the basis of thought and conduct. It may also mean merely the acquisition of power of performance with a view to supplying human needs. The latter is organised in departments; and this organisation grows in differentiation with the advancement of culture. In India even in the '*Chandogya Upanishhad*' we find records of eighteen branches of knowledge. So the learning as well as knowledge in that sense was organised even in the vedic times.

All this was '*vidyā*' which is our name for knowledge. But all this knowledge was considered '*avidyā*' non-knowledge. i. e., worthless knowledge, without that basic knowledge which gives real value to all performance or actions and therefore to all knowledge as power of performance. This basic knowledge, as the ideal of all knowledge was the i. e., knowledge *per se* and its acquisition was the

learning that matters. For estimating the worth and use of our performances, we require to understand our relations with ourselves as well as with others. This can only be possible if there is right apprehension as well as appreciation of the phenomena of the universe. This right understanding proceeds from the true knowledge or the knowledge of the truth about the universe of being in-becoming. Truly and properly we must understand the world in which we have got to live. That knowledge which gives this understanding is the basis of all knowledge and its acquisition.

WHAT IS CULTURE ?

Similarly culture is generally understood as refinement expressed in social relations. In India it is '*vinaya*' i. e., orderly expression of the principle of self in its actions, or ordinarily, proper conduct. This order, or this propriety, pre-supposes a norm :- a standard of judgement. This standard proceeds from the knowledge of men and matters. The better the knowledge; the more advanced the culture. Knowledge is the basis of culture, and culture is the index of knowledge, or learning; for knowledge not acquired is non-existent. Learning not expressed in culture is barren and useless; and culture without learning is inconceivable.

BOTH ARE PERSONAL QUALITIES :

Thus we say of a person '*vidyā vinaya sampannah*', i. e., of learning and culture. In common parlance we call him learned and cultured.

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Chapter—II

THE OBJECTIVE ASPECT — KNOWLEDGE

I

KNOWLEDGE ACQUIRED AND CONSERVED IN LEARNING IS THE BASIC ELEMENT OF PROGRESS :

From the very beginning thinking man has been impressed with forces and phenomena of nature and has attempted to explain them in order that he may ultimately use them for his own purposes. He must live well and happily. The forces and phenomena of nature must some-how, be made to co-operate in giving him that weal and that happiness. He has been pleased and prayed like a son; he has feared and appeased like a cringing enemy. Later on he has also commanded; both objectively by making them serve his end, and subjectively by remaining himself unmoved. This explanation and these means and methods of using and commanding objects of nature are knowledge and their acquisition is learning. Knowledge is also conserved, expanded and propagated in learning. In this, progress becomes possible. Advancement presupposes organised learning, and

this organisation to be stable must have a basic knowledge as its cohesive principle so that learning may not lose itself or its permanent utility in the diversity of departments, occupations and professions. To know the character of man and his relations is the basis of all learning and progress.

KNOWLEDGE IS COMPREHENSION OF THE NATURE OF OBJECTS EITHER CONCRETE OR ABSTRACT ;

What was Indian learning ? This question will not be necessary if we know what knowledge is according to the Indian conception of it. In very ancient times knowledge about the objects of the material world, as well as its learning in order to make those objects serve the purposes of man, was organised in the departments of learning and in occupations in society. Eighteen branches of learning including even the abstract sciences of mathematics and astronomy are mentioned in the vedic literature. Occupations, e. g., of the charioteer, carpenter, smith, potter, weaver and builder find place in the earliest Hymns of the *Rigveda*. But knowledge or branches of learning mean nothing unless their basis is comprehensive. Today for instance, there are so many occupations or professions. Medicine, Law etc. are practised. There are so many departments of learning from Philosophy and Physics to Education and Journalism. But they all depend on some fundamental branches of knowledge. This knowledge is comprehension of

the nature of objects either concrete or abstract. Elements and forces in their action and re-action, as we study in chemistry and physics, for instance, refer to concrete objects; ideas and abstractions as are dealt with, say, in philosophy and mathematics belong to the category of abstract objects.

ALL CONCEPTIONS INVOLVE ABSTRACTION :

But it must be realised that a division of objects into concrete and abstract is itself an abstract conception, and some abstraction is inevitable as the fundamental basis of all human knowledge. Even to know is an idea in itself, and as such, an abstraction. In the early stages of knowledge this abstract character of it, or the abstraction - entering into it, may not be known. But it is always there. It is found also in the instinctive knowledge of animals other than man When the tiger follows the deer he does not know that he is acting exactly according to the laws of force. The size, shape and the arrangement as well as selection of materials for the making of thenest involves a good deal of abstraction. The hive and the ant-hill, not to speak of the lair and the den, are all instances to the point. Even the beetle and the butter-fly select the place for their breeding and provide food for their young brood, though they never live to see the cater-pillar produced from their own eggs. How the bee or the bird comes back to the hive or the nest, no man ever knows. But these actions nevertheless require abstraction.

The young animals too acquire knowledge by learning, and so do many grown up birds and beasts when taught by man.

PROGRESS OF HUMAN KNOWLEDGE IS ALL ABSTRACTION :

But the animal world does not advance in knowledge or learning. Though they show sometimes some adaptation to some new environments, as for example, in domestication and in circus, or in adapting means to avoid danger and detection, the best adaptation that may be observed in them has a limit. But man is different. His knowledge grows. The stone that he devised to break nuts has advanced to bombs from air-ships; and the act of crushing has ended in the breaking up of atoms. In all this he has grown from abstraction to abstraction. Measuring, fitting, joining, breaking and making - all require abstraction. Figure, form, contour, line, surface, weight, number - all these are abstractions. From number to higher mathematics and astronomy, from colour to spectral analysis, from weight to electron - these are pure abstractions from material objects. These abstractions are ideas. But we still have also what we call abstract ideas from which springs poetry, philosophy, literature and art.

II

KNOWLEDGE AND PERFORMANCE— THE TWO ASPECTS OF A PERSON :

Very early in India it was recognised that these ideas and abstractions are substances, represented as qualities of mind, with which the world of material objects must co-operate so that there may be knowledge, and acquisition of knowledge gives man the power of performance. The basis of this knowledge on the one hand and of the performance on the other is what gives us the conception of a person. In India this is called a '*purusha*' or soul in self-expression. Person or '*purusha*' is also the physical conception of the soul conceived as an individual; the soul in its personality.

ITS ANALYSIS INTO FACULTIES AS ALSO SENSORY AND MOTOR ORGANS :

In Indian literature the person has two different sets of organs - one for knowledge, the other for performance, which again comes out of knowledge discriminated Mind is the seat of knowledge and in its discriminating aspect it is called '*Buddhi*' or the faculty of the person of discrimination-applied in performance. This discrimination comes from the Ego, the 'I'-ness, or the sense of Indivibuality. In explaining the objective universe in its phenomenal evolution this individuality '*Ahamkār*' is sometimes conceived to be a product of '*Buddhi*' which is called '*Mahat*' or rather yet undifferenti-

ated. Some psychologist-philosophers on the other hand find no difference between '*Buddhi*' and '*Ahamkār*', i. e., discrimination and individuality. But on close analysis in subjective experience it can be clearly apprehended that this individuality which gives order and value to all action is the essential quality of the person. Personality is inexpressible and incomprehensible without this. In other words personality does not exist without individuality.

'Buddhi' however, is intimately involved in it, so intimately that it is apt to lose its distinct character, or even confused as the cause of '*Ahamkār*'.

Thus the organs of the person are '*Ahamkār*' or the individuality; then '*Buddhi*' or discrimination, then *Mana* or mind, which operates with the help and co-operation of the ten organs. Of these ten, five organs are of sense, which give knowledge for abstraction and speculation as well as for discrimination and action. They are sight, hearing, smelling, tasting and touching with their bodily counterparts, eye, ear, nose, tongue and skin. The other five are organs of performance or action. They are speaking or speech, handling, locomotion, evacuation and urination-cum-procreation. Their physical counterparts are mouth, i. e., organ of speech '*Bachha*'; hands '*Pani*'; legs '*Pada*'; organ of evacuation, anus *Bayu*; genital or sexual organs '*Upastha*'. In psycho-physiology the functions of these organs of sense and action are respectively

explained by sensory and motor nerves. So we also call them sensory and motor organs.

THEIR OPERATION IN RELATION TO LEARNING AND CULTURE :

The knowledge of the objective world comes to the mind by means of the sensory organs. Objects act on or reveal themselves to the organs of sense, which carry them to the mind. There, for the purpose of the person in his individuality they are discriminated in thought, and out of these discriminated thoughts flow the actions in motor senses. These actions are performances of '*Karma*'. These performances are the objects of learning, which is acquisition of power of performance. Thus real knowledge consists in understanding the person and its manifestations as well as their relations; and learning consists in the training of the faculty of discrimination or the organ of '*Buddhi*, which is thus fashioned after what is conducive to the well-being of the individual person. Knowledge is understanding in as much as it is organised apprehension. It represents the all subsuming principle of the sensory function of the self or person, so to say, what we call the character of the person depends on the training of the '*Buddhi*'. All acquisition, conservation, propagation and expansion of knowledge has this background. Character is indicated by the trained '*Buddhi*'. It expresses itself in culture, which is refinement of conduct, i. e.. learning properly expressed in action.

PERSON SEEKS ITS OWN WELL-BEING i. e., TO FULFIL ITSELF IN 'KARMA' .

From '*Buddhi*' to '*Karma*', which flows to the objective world, the process can be analysed like the other inward process, though both these processes are almost instantaneous and involve no conceivable length of time in their operations. When '*Buddhi*' receives objects in mind carried there by the senses or developed in the mind itself, out of associations and abstractions, it considers the use '*phala*' and if it decided that the use is conducive to the happiness or weal of the person. i. e., if in such consideration a sense of want is created, then there comes a leaning or tendency towards the use. The learning is '*Sanga*' or attachment in its ethical, and '*Saṃkalpa*' or will in its psychological aspect. This '*Saṃkalpa*' turns into '*Kāma*' or desire. It consists in craving to have that use. Then comes express action. This is how the person expresses itself in '*Karma*' out of a fulfilment of its motor functions or operation of its motor organs.

RELATION BETWEEN SUBJECTIVE AND OBJECTIVE WORLD AND SELF-REALISATION OF THE PERSON

It may, however, be noted in this connection that the sensory organs are not purely and exclusively sensory. They have also motor functions involved in the very nature of their activities. First of all they react on the actions of the object

in order to accept or reject them. Otherwise, no knowledge is possible. Abstract objects of thought. i. e., ideas, are also cooked up, so to say, in the mind so as to produce activities of the person. These can not always be recognised as actions of the motor senses. These actions are those of thought, speculation and concentration. But they are, nevertheless, the basis of some kind of ultimate motor activity, which is not easily discernible. They also give rise to leaning, tendency, attachment or interest, as well as express feelings like love, hatred, indifference, and also desires, which are all actions or bases of actions. They are all performance. Thus actions, desires, feelings and ideas, in a word, whatever springs forth from the person or personality is '*Karma*' or performance. The very act of knowing or the process of knowledge in which is involved reaction of mind through sense or otherwise is also '*Karma*' or performance. Personality is expressed in performance, and all kinds of phenomena in which personality or '*Purusha*' expresses itself are '*Karma*'. All '*Karma*' has knowledge at the bottom of it. Hence the apprehension of the nature, i. e., interest and ideal of the personality which acts and re-acts to express itself in relations with the objective world, is the ultimate object to knowledge. Without this knowledge no knowledge is organised or has any meaning or value. Rather it may be said that without an apprehension of the nature of the personality no knowledge is knowledge at all. For

an ordinary instance, so many objects pass before our eye; but we don't see them. For the person in us has no interest in them. To that person it is valueless. It is outside the ideal of the person. We hear, say, a house is on fire; and we hear again that our own house is on fire. There is a difference in the reaction of the mind, and consequently the knowledge we get, is the knowledge of the nature of the person and its interest or ideal of self-realisation, is therefore the real knowledge.

ILLUSTRATIVE EXPLANATION OF A PERSON AS A FACTORY :

The relation of the person to his knowledge and performance as described above may be illustrated, however, in a factory, for more clear understanding of the subject. In this illustration, the entire system of knowledge and action is a factory; the person or personality or '*Purusha* is the proprietor for whose interest the factory is run. Discrimination or '*Buddhi*' is the manager, who organises and manages work to serve the purpose of the proprietor. The mind is the machine. The organs both sensory and motor are workers. First the sensory organs select materials according to the requirements of the person. They carry them into the factory or the mind. According to the direction of the manager these materials are operated upon in the machine. The finished products in the form of actions are sent out by the motor organs. The profits, or the fruits of these actions

go to the proprietor, on the person. This works like a perfectly capitalistic institution. But as we shall presently see the ideal and the practice in India was rather to eradicate this capitalistic character of it. The Indian wanted the whole factory to be used by the workers for their own purposes, and the proprietor to have no profits or the fruits of actions. The proprietor or the person was not, however, to yield as in present factories, to the demands of the workers and thus reluctantly and under compulsion to make his profit and interest theirs. Fruits of actions are the interest of the senses to enjoy *'Indriyārtha'*. The person puts forth action only as a matter of his self-expression in the universal order of things. This is the ideal. According to this the real self-interest of the person is conceived to consist in sacrifice which according to the Indian conception of it, is the essence of all knowledge and of all action.

III

SACRIFICE IN DESIRE AND ITS SIGNIFICANCE :

Psychologically it may be observed that every desire involves a sacrifice. It proceeds from a sense of want, which is painful, and it also involves painful attempt to achieve it. This is a distinct sacrifice of comforts or the present enjoyment of the person. Without this sacrifice no desire is obtained, and even no will or tendency springs forth. All action is therefore sacrifice. Similarly in our social relations, it must be realised that

sacrifice is at the bottom of all human progress, of which it is the very basic principle, so to say. With sacrifice desire for enjoyment is indissolubly linked. Take a common instance of today. Man desires to enjoy aeroplane. What sacrifice is not involved in achieving it ? How many valuable lives have not been spent in deep obscurity, and how many heroes' lives have not been lost ? Desire to enjoy civil liberty and political rights may be another well-undersood example of today. The desire is immediately followed by sacrifice, and then comes the achievement and the consequent enjoyment. Sacrifice means making actions sacred. It is in fact submitting oneself to painful activities in expectation of enjoyment which may even come to others. This is essential to progress. No body again does things entirely for himself alone. Even in the act of arranging for enjoyment, we act for others. Say, we build a palace to enjoy. But in fact we thereby only secure advantage and enjoyment to the wage-earners in several ways. This sacrifice moreover is the way of life and living. Even the mother animal does it for her young ones.

SACRIFICE IN DESIRE AND THEIR SIGNIFICANCE IN SELF-REALISATION :

Hence desire may not always be the distinct and conscious motive. Yet desire and sacrifice may be said to be the two aspects of one and the same thing in all our actions and relations. In India the word for sacrifice is *Yaṇgyna.* With it is intimately

associated also the word *'Iista'*, which means wish or desire. Desire as such is not a basic phenomenon. It is only an index, so to say, of *Yangyna* sacrifice with its essential element of pure effort, in which the person realises itself. Desire moreover, may be quite impersonal, e. g., the mother's instinctive desire for the good of the off-spring. But sacrifice and effort are eternally personal. In a word it may well be said that the person realises itself in sacrifice and effort and not in desire. Sacrifice and effort are thus inherent in self-expression and desire only in man and animal simply indicates that sacrifice and that effort. But to understand this practically there is only difference in the approach. To understand actions and relations you may approach from desire to sacrifice or from sacrifice to desire. In your activities you may sacrifice in order to satisfy desire which is the incentive to that sacrifice. Or your actions may be pure sacrifice, and in your relations you may go on sacrificing so that in an order based on sacrifice no desire may remain unsatisfied. Ethically speaking, a person finds the fulfilment of his self in obtaining each and every immediate objective which he desires. He seeks pleasure. But one objective achieved, forthwith leads to another. One satisfaction is only another want in disguise. Thus all enjoyment is pain and in reality, enjoyment is another name for pain. This is very logically expounded by the Vaibhasika School of the Buddhists. So our efforts should be pure efforts of

sacrifice, and not pleasure seeking, for there is no pleasure as such to seek. This can be done only by broadening our self-interest, making our objective not immediate, but more and more distant. The broader the ideal of self and the more distant its utility, the less prominent is desire in our action. Thus action becomes more and more sacrifice and people thrive in relations, in reciprocating each other in sacrifice. If this self interest is broadest based and the objective is therefore most distant the aspect of desire completely falls off and action becomes pure sacrifice, i. e., action may be viewed as raising from sacrifice and not desire. The Indian from the earliest time took this latter view in comprehending the phenomena or '*Karma*' of the universe.

IV

THE ORIGIN OF SACRIFICE '*YANGYNA*'— TO GODS & DEMONS :

Sacrifice to gods and demons is a primitive human institution. In this sense it has a technical significance. The primitive man after the analogy of his own person, which was then, as an entity, felt but not consciously analysed, or comprehended, attributed personality to similar entities behind all forces and phenomena that confronted him. He thought that in the objective world gods gave him pleasure, happiness and goodness, and demons gave him pain, misery and evil. Even beasts and birds

were persons, gods or spirits to him; disease and death were caused by spirits. In his wish to get good and avoid evil, to please gods and appease demons he sacrificed, i. e , gave up what was best and most covetable for him, to gods as well as to demons. Even human meat was offered to gods when the primitive man loved to eat human flesh.

THE ARYAN CONCEPTION OF GODS IN EARLY VEDIC DAYS

But in case of the Aryans of India all this happened long long before they appeared in the valley of the Indus in the days of early Rigvedic Hymns. Early in the Rigvedic times an order was sought to be explored in all the various forces and phenomena of nature and they were traced to a monistic source. The Rig Veda sings :

> "*Ekam sadbiprā bahudha badanti,*
> *Agṇi Yaṃam matarishwān mahuti*"
>
> (Ṛg. Veda I, 164, 46).

i. e., One being the wise call variously. They speak of Agni, Yama, Matarisvan (and other Gods). This is one of the earliest hymns of the Rig Veda. Though the conception is not perhaps general it indicates the attempt even then made to get at the reality in the appearances, the substance in qualities, the noumenal substratum in phenomenal expression. The word '*Atman*', i. e., that which persuades,

or the soul, also appears in these early hymns where the Rishi says :—

"Sūrya Atmā Jagath Taschhuṣascha"
(Ṛg Veda I, 115,1)

i. e., the sun is the soul of all that moves and stands. Here also is clear the conception of the same one in many. In the later verses of the Rig Veda as well as other vedic texts this conception finds expression in various forms. More illustrations on this point are unnecessary.

THE SENSE OF THE EGO :

The basis of this conception however, was the analogy of human personality whether conscious or unconscious - probably unconscious in those early stages. For this analogy in its conscious philosophic analysis appears in various attempts and applications only in the later vedic literature. The sense of 'I'-ness or Ego is one and indivisible, yet incomprehensible in all the varied actions of the mind and the body of the person. We feel and say it is my thought, my body, my country and so on. But what is this 'my' or 'I' in it ? Do you know it ? If we say that 'I know it', then it is again my knowledge and as such, becomes 'mine'. What is again that 'I' in that 'mine'. This is a mystery. Yet the 'I' is, and all we can call mine is expression of that 'I', which is never known, but is always present, and is felt. We can not deny the existence of it. Yet we can not know it as we know other

things, i. e., the objective world of phenomena, of which this 'I' is the subjective counterpart, so to say.

ITS UNCONSCIOUS PROJECTION TO THE UNIVERSE :

The same analogy was extended, rather projected to the universe. In early vedic stage that 'I' or human ego, seems to be quite in the back ground. It appears that the process of projection was then rather unconscious than conscious. But the objective universe in its varied forces and phenomena undoubtedly presented a problem, and the wise attempted to solve it. In very small varieties also the man is confronted with the same problem. The world is constantly changing in every detail, yet it is one. Every thing having a name is not the same thing as it was a moment ago. Its surrounding and relations also are incessantly changing. What is then the constant entity that the name represents ? Take for instance, a leaf, say, a particular leaf of a peepal tree. It is not the same as it was yesterday, or a moment ago. Still we recognise it. We see another peepal leaf in a place far removed. We at once say, it is a peeal leaf. Similar is the case with the conception of all entities. You may go on in your conception of entities from leaf to tree, from tree to forest, from forest to country, from country to the world, so in everything. What is that we recognise in all trees as 'tree', in all forests as 'forest', and in all countries as 'country' and so on ? What is the

meaning of man ? What is that identity in variety ? What is that we conceive so in every thing ? What is that we recognise in all things samll and big in part and ·whole, in minute detail as well as in organised subsumption, as one and the same inspite of the unlimited and illimitable variety of the ever changing phenomena, of which each and every object seems to consist ? The world in every detail is in constant change. What is that which changes ? What is the substance in the variety of expression or qualities, i. e , '*Karma*'. From this the conception of one objective reality as the substance of many appearances is inevitable. The conception, however, is not definite. It is rather a dim intimation of something where no human thought as such, clothed, as it is, in definition like thus or this much, can ever enter. Thus say the Upanishads :

"*yato bāchha dibartante, aprāpya manasā saha*"

i. e., neither speech nor mind can reach it. They return baffled (Titariya Upanishad II, 4, 1).

THE VEDIC CONCEPTION OF THE UNIVERSAL PERSON IN SACRIFICE :

But all this, was perhaps later. The earliest intimation was simpler. It was the search and exploration of person or personality which expressed itself in its self-fulfilment or self-realisation in all the objective forces and phenomena that confronted the Vedic seer. In conformity with this intimation, the conception of 'Jajna' or sacrifice

received a new and scientific interpretation, tentative though the attempt was in the beginning as it can not but be. This bold attempt at interpretation and scientific conception of '*Jangyan or Jajna* is found in what is known as the '*Purussasūkta*' of the Rigveda (Ṛg Veda X. 90). The hymn may profitably be read in original. It is clothed in transcendental language and sentiment,. Its philosophic tenour in metaphorical vision expressed in beatific harmony is simply enthralling. In peotic allegory it certainly retains the dim reminiscence of that primitive past when the Aryan regaled in performing human sacrifice. Its adjustment too, with the obtaining practice is evident, for it has not discarded the various Gods in its philosophic pride. Yet it announces its new outlook on life and relations as well as forces and phenomena with all the boldness of a seer. It says, in short, that the Purusa has thousands of heads, thousands of eyes and thousands of feet. He comprehends all the earth and much more. He is all this, both what has been and what shall be. All the material universe is but one of his four feet. The remaining three are in immortal heaven. With this Purusha, the Gods performed sacrifice. In this sacrifice his head is the sky, his naval the air, and his feet the earth. From his mind sprang the moon from his eyes the sun, from his mouth Gods Indra and Agni, from his breath wind. The four castes comprising human society also arose from him. His mouth became the Brahman, his arms the Rajnya or

warrior, his thighs the Vaisya and his feet the Sudra Thus the Gods performed their sacrifice in the universal sacrifice itself and these became the primeaval '*Dharma*' or the organised self-expression of the universal person.

DHARMA IS THE ORDER IN EXPRESSION OF THE BEING IN ORGANISED PHENOMENA :

The last sentence is, however, important. Here the metaphor matures into high philosophy, which in after time has developed into the great system of learning and culture which is par excellence Indian. The idea is that the noumenal soul sacrifices itself in the phenomena, and '*dharma*' is personality in self-expression, conceived particularly as the elements of that expression are inter-related. The being loses itself in the becoming. It is a complete sacrifice. This is real '*Jajṇa*' according to the seer of the '*Pusussasūkta*'. This '*Jajṇa*' was sacrificed by the Gods in this metaphorical sacrifice. When the being or the noumenal 'thing in itself' is conceived of as a person, the forces and phenomena of the universe are his '*dharma*' or the apparently warring elements of self-expression, manifested in balance calm and peace. It is in short, the order in manifestation. In the Rig Vedic language it is the '*ruta*' in '*satya*' (Ṛg. X. 130). 'dharma' of the person is its personness expressed, just as '*manuṣya dharma*' or '*dharma*' of man is his man-ness expressed. To give heat light etc. is the '*dharma*' of the sun. This is his

sun-ness expressed. It is for this that we know the being of the limitless phenomena we call the sun, to be the sun. Thus not only the universal person sacrifices itself in the universe of becoming, but in every detail, wherever there is the idea of a being, there is sacrifice in order and action. Every name represents a being a substance, and every being expresses itself in organised phenomena.

BEING AND BECOMING '*AKHYARA*' AND '*KHYARA*' IN RELATION :

To better understand this being in becoming, the person in sacrifice, let us digress a little and indicate how it is actually conceived. The entity which is represented by a name or an individual idea, as we may call it, gives an intimation of some substance behind it, as the universal basis of all expression. This substance is but an abstract of purely analytical apprehension. As this undisintegrated abstraction, it is all pervading '*atman*' being '*akhyara*' as the substratum of the universe *Paramabramha*. The meaning of the name or the idea consists in its individuality '*swabhāba*' or ideal which is the basis of its expression in actions, '*adhyatmā*', such as, the sun-ness of the sun. Its actual expression in action makes the abstract individual, real for the understanding. We say the substance, realises itself in qualities, the idea or the ideal in actual phenomena of actions. Here the idea or the ideal is the reality in abstraction and actual or the real of the ordinary

language is the appearance. Thus, the being '*akhjara*' realises itself in becoming '*khyara*' (Gita VIII. 2).

ILLUSTRATION IN EXPLANATION :

We say for instance, 'heart'. It is an absract reality individualised. It is an idea and as such represents some ideal to be realised. This self-realisation comes in actions e. g., taking blood from veins, purifying it and then pumping it out through arteries, etc. In the actions or expressions the idea loses itself or sacrifices completely, inspite of the fact that it is still a separate entity in abstraction. But no one can say, what 'heart' is if it is not these actions or expressions. Thus in detail and in whole the being sacrifices itself in the becoming, and the phenomenal world of experience '*bhuta-bhāba*', which is due to the '*karma*' of the being, becomes possible (Gita VIII, 2).

IDEA AND APPREHENSION :

The undifferentiated idea in itself is beyond all apprehension or definiteness Its disintegration in its use and functions is the ideal It is then an individual in abstraction. Its function flows out and its use fulfilled objectively in expression, which to us subjectively is experience. This function represents its '*swadharma*' or self-examination and the use makes the emanation '*yajnya*' or sacrifice. The aspect of expression is '*dharma*' while that of experience is '*gyān*' or knowledge systematised in our ego. The reality as the basis of

our experience is '*gyān*' or real knowledge. (Gita VII).

ELEMENT OF UTILITY IN IDEAL FULFILLED IN EXPRESSION :

This element of experience will better clarify the conception of sacrifice '*Yajna*'. The ideal involves an element of utility which the idea must fulfill in its expression. Thus there comes order in the varied items of expression '*bigyān*' or systematised knowledge of experience. We distinguish, say, tap water from spring water; sun's heat from the heat of fire or of electricity as items of expression in different beings. The water or heat is the same thing but in experience the tap water is an item in fulfilling the ideal of the being 'tap'; the spring-water, of the 'spring'. Similarly the same heat is differentiated in our '*bigyān*', as an item in the fulfilment either of the idea 'sun' or 'fire' or electricity' as the case may be. Then again water as being is individualised say in liquidity from that of the oil, petrol, or any other liquid. The heat, say, as a motion is distinctly individualised from any other motion, such as that of the plant or the pendulum and so on so forth. Our '*bigyan*' is this variety systematised in this manner in these implications of self-fulfilment. The items of experience, receive their value in as much as they contribute in fulfilling the utility. In the idea 'heart' the utility is its function in the living body. This creates the ideal which is realised in the fulfilling of the function.

The best example is the 'I' or Ego which is the unknowable subjective aspect of me as a person. All the objective expression of this 'I' is the fulfilment of the utility represented as the basis of desires The ideal of the 'I' of Ego to be attained gives order to the desires as well as to their action, which would otherwise be simply chaotic. The expression or action to fulfil the utility is sacrifice; and that sacrifice represents '*dharma*' in as much as it flows out or emanates in order on account of the ideal it involves exemptified in the Ego or 'I'. All individual ideas represented by names are persons in analogy, and the universe is individualised in the universal person. Thus every person or individual is a principle of sacrifice or expresses itself in action '*karma*', which is sacrifice '*yajna*', and this expression involves order '*dharma*'. These three terms are interrelated.

SACRIFICE *YAJNA*' ORDER IN EXPRESSION '*DHARMA*' EXPRESSION ITSELF: THEIR INTER RELATIONS EXPLAINED :

What is exactly this inter-relations ? The person is expressed in '*karma*'. But this '*karma*' emanates in view of some ideal, and tendency to realise that ideal, which in ordinary language is called interest. This ideal, is the self to be realised and this interest is the expectation of its fulfilment. In every detailed '*karma*' or action we can discern. There is a desire to have or to be something, to achieve something useful or conducive to the

weal of the person. The desire to have it, represents the interest, In this aspect of it '*karma*' is '*yajna*' or sacrifice Then from another aspect the weal of person represents the ideal, and thus the conception of the person in its actions is an organised being in expression. On account of this, actions are not chaotic but interrelated. This organisation or order may similarly be observed in each little action which is an organised unit or unity of many subsumed actions. Action or '*karma*' therefore, in this aspect of organisation or co-ordination is '*dharma*' or action in its unity in relations. Thus '*karma*', '*yajṇa*' and '*dharma*' are practically synonymous terms and they are often used as such indiscriminately. But as discriminated conceptions, '*yajṇa*' is '*karma*' estimated in value. It is '*karma*' viewed from the aspect of its value. '*Dharma*' is '*karma*' organised in order. It is '*karma*' viewed from the aspect of order. '*dharma*' is, so to say, the logic of '*karma*' and '*yajṇa*', its ethics. '*dharma*' reveals the intelligibility of '*karma*' and '*yajṇa*' assesses its utility.

V

ELEMENT OF DESIRE '*KAMA*' IN SACRIFICE '*YAJNA*' —

Sacrifice which originally consisted in offering in expectation of satisfaction of the desire came thus to be understood as the self-expression of the great universal soul. All '*karma*' is sacrifice. But what of the element of desire which is eternally

involved as the basis of all sacrifice to gods or demons or even of all '*karma*' ? Sacrifice is offered to obtain enjoyment which is desired. All '*karma*' similarly, as has been already indicated in another connection, springs from a desire to be happy or to avoid evil and achieve good. This is psychological. Man as well as animal feels a want. This is painful. He desires to satisfy it. In ordinary language we say he wants to do it. Then comes action or '*karma*' as a means of satisfaction. But in the metaphor of the universal person as a being manifest in all the '*karma*' of the universe there is no trace of desire directly attributable to that universal being. Metaphor and poetic fancy are not strict logic. Still the Gods in the legend, who performed the sacrifice, undoubtedly represented the element of desire. The idea seems to be that the gods desired the world, as we have it, to come to be probably for the good of man, and they made the universal person to appear in his '*karma*' or manifestations It is then primarily human desire attributed to the Gods. Thus the desire of the being which really sacrificed itself in the world of manifestations or '*karma*', i e., becoming, is avoided in the poetic expression. This ofcourse indicates the approach of the vedic seers to the subject. The approach was not from the side of desire or '*kāma*'. Desire or its fulfilment in use or fruits of action was not the standard of measure to assess the value of '*karma*', and of personality for the matter of that. This is the fundamental out-look of the entire

Indian learning and culture. This is pre-eminently the distinctive feature of Indian life as well as life's knowledge and relations. This is quite patent in all Indian literature and philosophy. We shall consider it in more detail presently. But here it will suffice to indicate that apart from poetry and metaphor, the Rigvedic seers could not entirely avoid the element of desire which simply obtruded them in their purely philosophical expressions.

DESIRE IN THE UNIVERSAL PERSON *'TAPAS'* :

True, they were confronted with the obtrusion. But ultimately they solved it. In ordinary human actions desire is the basis and its fulfilment is the motive. This is the common experience. But certainly it could not satisfy the moral sense involved in sacrifice, nor the order or logic involved in it, by which we recognise the unity of being or beings. Moreover this dissociation of desire from actions was easy, when human person was not directly the object of investigation of actions and their relations. The vedic Risi in very early times speaks little of the subjective world. His out-look is objective. The objective world manifests in '*karma*'. But where is the desire in it ? Desire may only be attributed to it in the analogy of man and his actions. But as society progressed a norm even for human action became a necessity. That norm cannot be desire. On the other hand in the objective world no desire as such is perceptible. Gods have long merged in the unity of one universal

substance, soul or person. So the Risi says :— manifestation '*bigyān*' spreads in sacrifice '*yajṇa*', which is action '*karma*'. All gods '*debāhaḥ*' are '*bigyān*'. They find their existence in the great self-emanating person '*brahma*'.

'*Bigyānam Yajṇa tanute. Karmāni tanute āpicha.*
Bigyānam debā sarbe, Brahma jyesthamupasats."

(Taittariya Upanishad II, 5, 1).

This person has no desire, but it expresses in '*dharma*' as well as in sacrifice in order as well as in use. This expression is incessant becoming, in which the universal soul is ever realising and fulfilling itself. Everywhere and without pause there is stir, there is change and there is action and expression in eternally new phases of phenomena. The universe in becoming is nothing but an eternal '*heat*' or stir of energy. It is there. There is no question, why it is, so to speak, a part of the substance itself. This heat is the primeaval idea of *tapas*. Possibly this trem owes its derivation to the heat of the sun, which was in very early times considered as the emblem of the soul of the universe. Surya, the sun, is the soul of all that moves and stands (Ṛg. Veda I; 115, 1) sings the Risi The sun is also called '*Prajapati*', Load of all created beings (Ṛg. Veda IV, 53,2). The idea also persists as a metaphor in much later times. At a time when abstract ideas were very difficult to grasp or convey, the sun represented the soul of the universe, as in the ordinary world

of experience, in sun is not only the source of all life and energy, but it gives appearance and expression to all visible objects. From non-existence in darkness it brings things to existence in light. Manifestation. '*prakasa*' is also a name for light. This light comes from heat. Hance the universe energy which is manifest in incessent becoming in the universe is called '*tapah*' or heat.

SIGNIFICANCE OF THE WORD '*TAPAS*'
PURE EFFORT IN SACRIFICE AS THE BASIS OF ALL ACTION FOR THE UNIVERSAL PERSON :

But whatever the etymology or the history of the word, this '*tapas*' is conceived to be the source of all becoming which is the '*yajna*' of the universal soul '*bramha*'. Undoubtedly it has the element of effort, but it has no desire as the basis of sacrifice or '*karma*'. For what '*karma*' in the objective universe has any desire ? Has the sun any desire to become manifest in heat and light, or the fire any desire to burn ? But they all sacrifice themselves in their self-expression, which in the ordered and organised world of becoming makes them what they are. This is their proper utility and proper value. This utility and this value, however, is not to be judged by the human standard. It comes from the manifested universe, as it is, its infinite actions and relations adlibitum. For instance, the sun has the utility in making the tree grow, and the tree has the utility in making the earth cool, and so on and so forth. There is no

trace of desire discernible. '*Tapas*' or ardour is the basis of sacrifice. In the later hymns of the Ṛg Veda, the Risi sings :—'Both the universal order '*ruta*' as well as the phenomenal universe '*satya*' sprung forth from highly kindled heat or very energetically stirring ardour *abhidadhāt tapas*. Then came night, i. e., dark space, then ocean, then year, the day and night; then the creator '*dhata*' in succession brought into existence the sun and moon, heaven and earth, air and other. (Ṛg. Veda X. 130).

BUT THE IDEA OF DESIRE PERSISTENTLY APPEARS :

But the very sublime hymn called the famous '*nasadiya-sukta*' which precedes, clearly indicates that the Risi cannot altogether shake off the subjective conception of desire even when he speaks of the evolution of the objective universe. The attempt is still tentative. The obtrusion seems te be persistent. There it is affirmed: that nothing existed in the beginning, all being void. Darkness and space enveloped the undifferentiated waters. The one primordial substance '*ekam*' was produced by the self-evolving primeaval energy of '*tapas*'. Then desire '*kama*', the first seed '*retah*' of mind '*manah*' arose. This is the bond of the non-existent and existent. Thus say the wise after full consideration in their minds. Then came the Gods into being etc. (Ṛg. Veda X. 129).

HUMAN ANALOGY ·

Here '*tapah*' is something like the universal will yet undifferentiated, and desire '*kama*' is said

to have come out of it. Then comes the mind '*manah*'. The human analogy in the universal person is clear. If you read the hymn in full, there the primordial one '*ekam*' is also described in terms of a living man even with his function of respiration. All these are inevitable. For man can measure only with the instrument available to him. The application of human psychology cannot be avoided in man's interpretation. Even in the philosophical discourses of the later vedic literature ('*Upanishad*') the universal being ('*brahmā*') in the beginning is said to have desired :— '*so akamayata*' '*bahusyam*' *prajapayeyeti*', '*sa tapo a pyeta*'. '*akamayata*' 'Let me be many' Let me produce '*bahusyam*', '*prajayeya*'). This is there called the '*tapah*' or, the primeaval ardour, so to say, of the primordial being.

(*Taittarya Upanishad II, 6, 1*).

VI

'*TAPAH*' IS DESIRE WITHOUT HANKERING :

Any attempt to have something or to be something also has no other significance than a desire to man. But a clese analysis of the desire itself will make it clear that it has two distinct elements : one is the object of achievement, the result or fruit of action to be hankered after, and the other is the effort itself. So far as the effort is conceived, it is there in the ever becoming universe. This is '*tapah*'. The element of hankering is not there.

The hankering may not be the motive of the actions manifested in the objective universe. But what of the human person, whose motive for action is desire ? This desire may itself involve sacrifice, but it disturbs order in the fulfilment of the person's ideal and real utility. Man runs after any pleasurable little thing as a realisation or fulfilment of his self or soul. In this he gets no permanent pleasure or peace. He hankers after details. The real human soul as the basis of the entire personality must be comprehended for the sake of absolute peace and permanent happiness. Hankering must be banished from effort. What is the reality then about the human soul and its relation to the universe ? This problem requires to be permanently solved.

DESIRE TO BE SUBLIMATED INTO '*TAPAS*' :

This solution was attempted in several ways. It was realised most unmistakably that desire is the source of all evil and pain. It springs to achieve good and pleasure, but it is blind to order in relations. It does not discriminate properly in consideration of those relations. As such it creates anger, distress, infatuation, obliviousness and ruin (Gita II, 62, 63). Desire must be controlled or eleminated. Some who looked within in introspection found permanent peace in eleminating or suppressing all desires to God in their sacrifices performed in scrupulous priestly rules and ceremonies. Of these we shall speak in another connection.

But these attempts, it was found, were not in accordance with the true nature of the soul, which undoubtedly finds expression in desire. Desire must neither be suppressed not given up to Gods. It must be utilised in the personal expression of the individual. For it was realised also that senses which flow out in actions, do so only in desires, and this flowing out cannot be eleminated. In such elemination '*buddhi*' will not move, and culture and humanity will be at a stand still. This desire should be sublimated into pure effort '*pada*'. This is the characteristic of the universal substance and man is not different He cannot be. Just like all other beings of the universe man has individualised principle of self-expression. Self-expression presupposes effort, but not necessarily desire. Hence immediate enjoyment is not his self.

VII

THE RELATION BETWEEN THE UNIVERSAL AND THE INDIVIDUAL SHOULD BE WELL COMPREHENDED :

What is this individualised principle called man ? Is he a bundle of selfish desires in expession, so that he may run after whatever he desire to enjoy ? His self is not so separated and in his individuality he is not so completely, rather concretely, disintegrated. There are always two sides of his individuality even in expression. In one he is limited as individuality, and in the other

he is unlimited in relations. The new born baby comes to the world. Immediately he puts forth his limbs and organs in activity. He opens his eyes to see. The sun smites hard. The earth prevents. He cries in pain. The mother comes to nurse. Thus he expresses himself as if he were the only single being in the universe. But the universe of nature reacts in leading and restriction. He gradually realises his individuality in its ideal and utility, which though centered in his self, does not consist in his self alone. This is the character of individual beings in the universe. All express themselves for others with whom or with which they are bound up indissolubly. Each individual being is limited in one aspect and unlimited on the other. Neither the ideal nor the utility is selfish. As a completely integrated self, it has neither value nor function. On that basis no action can be estimated, assessed or understood. There will be neither order, nor use. No being seeks anything for itself alone. Man makes a mistake by considering an aspect as a whole. The reality of the person is not so integrated. Absolute separation or abstraction from the surrounding universal is not the ideal of self-expression. Such effort at self-expression is valuless. Desire for immediate or exclusive enjoyment has no place in the self-expression of the person. Such craving proceeds only from want of knowledge ('*abidyā*'). In this craving one must see the universal aspect of the soul, so that the craving may be pure effort at self-expression in which the individual

really fulfils himself. In exploring the selfish desire he must go beyond the aspect of selfishness, and realise the truth about his person in its universal aspect. It is in the synthesis of both these aspects that he will direct his effort and express himself. In selfishness he must not enjoy his sordid desire, nor must he, on the other hand, remain effortless thinking that the universe goes on without him. He must effort as an individual and assess the value of his action in the universal. Individual is judged and valued by the standard of the universal. The Risi says :—

"Andham tamah prabisyanti je abidyā upāsate
tato bhaya eba te tamah jau bidyāyam ratāh
bidyānchā bidyāmcha jah tad bedo bhayam saha
abidyayā mrutyum tirtua bidyaya mruta masrute."

(*Isopnishad 41,12*)

THE REAL ENJOYMENT :

Great darkness enter those that act in want of knowledge. But still greater darkness those that revel in the aspect of knowledge. He, who knows both as but two aspects of one and the same thing, crosses death in non-knowledge and enjoys immortality in knowledge. That is to say, he does not find fulfilment in the many appearances in seeking pleasures of the moment, nor does he close his

senses and sit still in seclusion thinking he is reality and not action. He performs, yet finds fulfilment of his performance in its relational velue which is ultimately universal. Thus he crosses death, i. e., enters into the true meaning of the appearance, which is indecent death, so to say, and visioning reality as the basis of change or death he attains that state of existence where he is not attached or distreated by desire, i. e., change or death. The Indian believes that in this state of existence man attains immortality or becomes immortal and so it is. This enjoyment of immortality is the real enjoyment. In this there is no hankering, therefore, no pain. Enjoyment which is due to craving cause pain and further craving. It is death, i. e., ruining one's own personality.

In this universal aspect of it, action, which proceeds from the individual is '*dāna*', which may be transplated as the giving forth· It is just self-emanation to set forth or satisfy the universality of relations of the individual being. It is eternally interact in the very nature of the being. In '*dāna*' the being expresses itself in the becoming. The centre of the being is the self, person or soul. In that aspect and to that extent it is individual. But this aspect is not a complete conception of the being as such. Being and becoming are but the two aspects of the same thing, something like the concave and convex surface of a curve. So is the individual self and its realisation. This realisation in its relations involves '*dāna*'.

'DANA' 'DAYA' EXPLAINED IN THIS CONNECTION :

The basis of effort involved in this *'dāna'* is *'dayā'* Can you translate it by the word kindness, which means feeling or love for one's own kind or kin ? In that case the universe is your kin, and love consists in disinterested effort

'TAPAS', 'SARGA' AND *'KARMA'* EXPLAINED :

This is also *'tapas'* in as much as it represents the ardour of the being to give forth the world of experiences This giving forth or throwing out *'sruja'*, *'bisruja'*, so to say, is creation *'bisarjana'* *'bisarga'*, *'sarga'* *'srusti'*. This self emanating creation of the being is known as *'karma'*.

Gita says—'Bhuta bhado da bhabakaro bisargah karma sangitah' (VIII, 2).

This means literally, the throwing up or putting forth of the being in the becoming of concrete and abstract objects is *'karma'*. We say all creation is *'karma'*, action of the universal being or person.

'YAJNA', 'DANA', 'TAPAS' AS *'NITYAKARMA'* OR INCOMPARABLE FROM *'KARMA'* :—

Action *'karma'* has thus another essential characteristic, which is *'dāna'* or giving. It is *'yajna'* sacrifice, viewed as expressed in relations. In our common parlance too, giving forth is sacrifice and giving to others is *'dāna'*. This is the common application of the great metaphysical idea.

Effort in sacrifice is '*tapah*' and that viewed in relation to '*dāna*' is '*dayā*'. But the term '*dayā*' does not commonly occur in the Indian philosophical-literature exactly in this particular connection. But '*yajna*', '*dana*' and '*tapah*' are said to be eternal elements, which constitute '*karma*'. They are '*nityakarma*', i. e., inseparable from '*karma*' '*tapah*' ardour, effort, gives it existence; '*yajna*' sacrifice, gives it value; and '*dana*' giving, sets forth its order in '*dharma*'. They are said to purify human actions in as much as they represent the true knowledge about the relations of being and becoming, the one in many (Gita XVIII, 5). This '*karma*' is '*dharma*' in as much as it is the expression of the ideal of the individual being '*swabhāba*' (Gita XVIII, 47), which involves '*dana*' or action in propriety or relations.

TRUE KNOWLEDGE — INDIVIDUAL AND UNIVERSAL SOUL ARE IDENTICAL :

This conception of the individual person is the true knowledge in all our actions. All beings or individualised objects of nature are involved in it, and find their meaning in it. The being, leaf or flower, finds its meaning the tree, tree in the forest, forest in the country and so on, all beings find their meaning complete and full in the universal being as an individual person. In this true understanding, or in this vision of the truth, man as an individual person is also the person universal. There is no division {in time and space for the very conception of the being admits of no

such qualification. The individual person is one and the same as the universal soul. They are not different in essence, or even in the character of action. The only difference is that the individual which potentially is related to entire universe of actions conceivable and inconceivable, in actual appearance is limited. So it is said in mathematical metaphor that the universe as it appears to man is but a part of the universal soul in self-expression (Gita X. 42)— '*ekamsena stitam jagat*'. In reality there is no difference.

THE TRUE AND BLISSFUL KNOWLEDGE — RATHER KNOWLEDGE WHICH IS TRUTH & BLISS :

This identity of being of the individual with the universal is the true knowledge. This is the knowledge. Every other knowledge is non-knowledge, or ignorance. Man in this knowledge of permanent identity of realising his individual being in the universal, is said to be in '*samādhi*' or state of existing together as one. Of course, there is no idea of together, as such, in this conception. There is no differense. In this state of existance the person is free in his actions '*swarāta*', for he is in full knowledge of his being; he is its master so to say '*atmaban*'. His desire is pure effort, '*tapah*' at expression or self-realisation '*joga*' which is the essence of his being. Desire, which circumscribes this expression is in this '*joga*' sublimated into '*tapah*'. In this state of existence '*sat*' which is true

knowledge '*chita*', his enjoyment is pure permanent joy '*anand*', This is not pain-relieved into the so-called pleasure, which is again pain in endless concation with the process of desire and satisfaction. This joy is beyond pain and pleasure. This is complete negation of pain '*dukhanta*' (Gita XVIII. 36). The vision of the Indian seer consists in this understanding of the substance of the universal truth, this knowledge as knowledge, and this enjoyment as the bliss eternal.



Chapter—III

THE SUBJECTIVE ASPECT — PRACTICE

I

HUMAN ACTIONS ARE REGULATED IN SOCIAL RELATIONS :

Culture is the product of well regulated action, and we shall now see how in India action of man was regulated both for himself as well as in his relations, i. e., mainly in society. Society is the basis of human progress and culture. Hence all individual actions to that extent and in that import have a social aspect. We always regulate our actions in view of the society in which the individual person realises himself, i. e, his ideal and thus fulfils his utility. How it was all done in India ?

RIGHT ACTION FOR CORRECT OR TRUE KNOWLEDGE :

True knowledge leads to right action. This is quite clear in every conceivable action of man. Mistaken knowledge produces wrong action. If you do not know to drive a motor car, you cannot drive it. If your knowledge about it, is mistaken, for

instance, if you know that turning the steering wheel to the right gives a left turn to the front wheels, your action will be wrong and you may at once drive the car into the ditch. So we need not dilate upon this self-evident truism,

INDUCTIVE INVESTIGATION OF KNOWLEDGE LEADS TO UNCERTAIN PROBABILITIES :

Consideration of detailed actions, however, will lead us no-where. Inductively to attempt at abstracting principle from a study of these details may not be practicable or even possible, and at best, they will land us in probabilities which are uncertain. We want certain basis for our actions. Even in driving a car the action to be right must proceed from a clear sense of duty or of proportion. This ultimately proceeds from a right attitude towards others, meaning thereby a true knowledge of our place and function in the variety of our relations in the world.

INVESTIGATION TO BE BASED ON THE KNOWLEDGE OF THE SELF AND THE UNIVERSE :

Hence the basis of all right action is true knowledge about the universe. We have generally reviewed it laying stress mostly on the objective aspect of it, with mere suggestions to the analogy of the human person and its tendencies. In actions of the universe we have seen eternal sacrifice and eternal order. We have moreover seen that they involve also eternal effort and expression in throwing out '*dana*'. But we have not considered their exact

human value. We shall have to see their application in human actions. As a preliminary to this consideration let us more closely comprehend the fundamentals of human actions and in that conception the generals as well as the process of what we commonly call creation and its maker, God. The Vedic Rusi says in his unique poetic metaphor ;—

> "*Bahushyam projayeyeti idam sarba masrujat*
> *Jadidam kincha tat srusstam tabebahu prabishat*"
>
> (Taittariya Upanishad 11,6,1).

(The person universal said to Himself, as it were:—

"Let me be many. Let me produce. In this he created all things; whatever there is. After creating that (becoming universe) he entered it."

CHARACTER OF THE 'EGO' OR 'SELF' :

What is the significance of this immanence of the person in the created universe ?

God made the world and entered into it. Do I not enter into all my thoughts, actions and even possessions ? We say my theory, my writing, my house, my mind, my hand, etc. etc. What is 'my' in all these expressione ? Have I or have I not entered into them. ? I may well say poetically, I made a house and created a thought and then entered into them. I am in them as they emanate as items of my self expression. From me are they spread out '*Mayatatam*'-(Gita IX.4) or by me they are pervaded '*Basyam*'.-Iṣa Upanishad. They are

all changing appearance '*Jagat*' in as much as they are expression or experiences. But the 'Me' 'I' or 'Ego' in them is eternally undefined, but still is an individual '*abyakta mūrti*'. These expressions are in that 'Ego', for without it they have no existence. But the 'Ego' is not in them, for without them the 'Ego' is as it was and as it will be. Even though my hand or leg is cut off, a portion of the 'Ego' or 'I' does not go with it. The 'Ego' is complete and whole in all the actions yet it is in no action. It exists abstracted from, and in common language without them. It is not attached to actions or possessions (Gita IX, 4, 5).

THE UNIVERSAL PERSON OR GOD :

It appears like a paradox, but it is no jugglery of expression. It is the truth, which has no change in time, place and circumstances. The great person or God is just this truth in relation to the ever changing phenomena '*Jagat*' called the universe. Yet He is more than this. This we have considered in another connection. But let us recapitulate it here.

NATURE OF THE REALITY :

The person as well as the reality of objects of nature are never comprehended as such. Man can only feel or perceive them in a kind of dim and indistinct intimation. I know you or the stone. What do I know ? I know only some appearances which affect my sense. But the person which appears in you or the reality for which a stone is a

stone, not in the range of my objective knowledge. I cannot measure weigh or define it. In this essential reality they do not affect my sense, it is true. But still in a particular way it announces itself to my mind in abstruse abstraction, or in a kind of obscure or mystic intimation. This is the experience of man. We don't yet know if there are or may be other beings or even other states of existence, which can command a better vision to comprehend this reality in a clearer and more concrete manner. Beings in expression quite abstract from the materials of the world of our experience may there be. And we believe such there are. We not only believe but we have faith in the possibility of such a state of existence. Our own intimation is proof of this.

THE ABSOLUTE :

Then again the expression of the universe may not and in man, as he is on this earth. Man's experience and intelligence may not be the standard of all apprehension and all understanding. The reality of the human understanding has undoubtedly an abstract basis. This absolute is incomprehensible, but it is there. Thus there are regions in the universe of beings and phenomena which are beyond the ordinary human grasp. Gita in the 10th chapter has in very appealing poetic metaphor copiously described in illustration glorious forms, forces and phenomena of the universe, in which God may be seen as fully

expressing himself. But after all this, it concludes by saying that all this is God; yet this universe is not all that expresses God. All the phenomenal universe exists only in a part of Him (Gita X. 42).

AN ATTEMPT TO COMPREHEND
IT BY ANALOGY :

Analogies to explain ontological entities are not only defective but sometimes confusing too; yet we have no other means. Metaphysicians of all climes and all ages have attempted to explain by analogy. Let one be attempted here. In a powerful telescope we see the snow-clad mountains in the moon, we prove that even air is solidified there during the night, which is as long as about 15 earthly days. Things there are lighter. But is there life there ? What grows there ? How it thrives during the long days when in a very high heat air becomes gas only to become solid ice again during as long a night. Is there man or any being like man ? The only way to all this directly and definitely is to go to the moon and live there if possible. The attempt is being made in rocket-baloons for going to the moon. In a nearer example again, say, there is a mountain in the deepest arctic regions. It is a sublime sight from a distance. But there are oceans and dangerous ice-berge in the way. In the beautiful sight of the mountain we know but some aspects of it. How can we know it in its other aspects e. g., whether there are white polar bears and foxes that pray on seals ? Or any

other thing of which we have no idea ? It does not follow that there is nothing else except the snow and the sight in the mountain. Our means of experiencing it are limited, but not the mountains to the extent of that experience. We must reach the mountain and there,know the mountain in all its aspects. If we make it a point to know it fully for the benefit of ourselves and the world, no sacrifice of enjoyment and comforts can deter us. Such sacrifice moreover is the essence of such endeavour and becomes pleasant if the objective is fixed. In that case, the sacrifice becomes so to say, a part of us.

THE STATE OF EXISTENCE OF THE INDIVIDUAL IN UNIVERSAL 'SAMADHI' :

Similarly God the universal being in becoming reveals but a part of it to our ordinary experience. It announces its absolute existence and nature. We must go there in the pleasure of sacrifice for our own benefit and the benefit of humanity. We must exist where it is. *'Samadhi'* is this state of existence in which knowledge is full, clear and absolute. In this state all relativity finds its true position in the order of manifestation. In this clear vision all action is free and self-explained. How this state can be attained ? What is the process of this selfculture and how or from where it springs us ? All this was very elaborately investigated, planned and practised in school, in home, in society and in seclusion. We shall survey this only generally and in brief.

II

DUALITY OF SOUL AND MATTER :
MATTER IS BONDAGE OF SOUL :

Human action is not free. In his relativity he is limited at every step. We have noticed how his person expresses in his actions as well as possessions. Actions, as such, in abstraction may be his, but not his possessions, which he wants and secures from outside for his actions and expressions. His own body is not the pure product of his actions. He wants materials to express himself. In his experience as well as self-expression, there is duality of substance. This is bondage, i. e., dependence of the soul on matter for its self realisation. Soul in this state is not free.

'SAMADHI' IS NOT INANIMATE EXISTENCE :

But significant it is that that this is not the case where there is no soul. Take for instance a stone. Is it dependent on any thing else for its self-expression ? It expresses itself in form and weight, i. e., force, and the expression is complete and self-contained. It has relativity, but there is no bondage in that relativity. It sets forth its qualities and attributes in apparent peace, calm and order. Its relativity consists not in pleasure or pain. Therefore, there is no desire, for it wants nothing beside itself to depend on to fulfil its utility in the order of manifestation. That outside assistance which is necessary for its self-expression,

e g., attraction of the earth for its weight comes up itself in the universal order of '*yajna*' or '*dāna*'. If it makes any effort for its self-expression, such as resistance or inaction its effort is colourless. Its sacrifice likewise is disinterested and its '*dharma*' is '*dāna*', i. e., giving itself forth to the order of phenomena. Is this '*samadhi*'? Yes, in appearance it is like that and indeed this analogy is often suggested in understanding '*Samadhi*'. It is said—

"He, who in his life time is able to bear the distressing force of desire and craving just as if he had been dead is in '*Samadhi*' and is happy"

(Gita V. 23)

PECULIAR CHARACTER OF LIFE AND MIND :

It is clear, therefore, death is not '*Samadhi*'. The dead matter undoubtedly represents the being and does it independently of any other substance. But in its expression it does not indicate the fulness of the soul which is force as well as adstraction. Force appears in weight or mass of matter. But the organising principles which also express themselves in association with matter as life and mind can not be ignored. They are essential for the clearer expression of the soul, which is called Jiba, Jibatma or simply Atma. Life organises matter and mind understands it. These phenomena appear only when the universe of phenomena are in better expression. Being itself is an abstraction from the becoming and becoming matter puts forth actual and creative abstraction in life and mind.

This is, therefore. the best expression or the best creation so to say, of the great universal person Brahma, Paramatma or Purusottam. He is Brahma as the universal being. He is Paramatma in relation to his aspect of Jibatma. He is Purusottam as the person *par excellence.*

MATTER AN ASPECT, COURSER ASPECT, OF THE UNIVERSAL PERSON :

Matter is concrete appearance of a being which in itself is an abstraction, and this abstraction appears to the soul. This abstraction presents itself to the soul in mind, which is an organ of the person. Like all other organs it is a product of matter organised by soul in its self-expression. But in itself this appearance, called matter, does not appear to require anything else for its own independent expression. Still it requires to be understood in order and utility. This order and this utility is inherent in the universe of phenomenal expression. Hence that which appears as matter, is an aspect of the universal person. The other aspect is the universal soul, without which matter has no meaning or intelligibility. This soul aspect of the person therefore is the most essential aspect of his nature. It expresses itself in co-operation of matter to give to the latter its meaning, i. e., order and utility. This soul aspect, therefore, is indissolubly involved, in the very being of what we call matter. Human language is yet inadequate to describe or define it. Yet it is

called the lesser nature *Aparaprakruti* or the coarser aspect of nature of the universal person, whom we call by the name of God, usually given to Him by the Bhakti, school of thought. This coarser nature includes all matter sensed and acted upon, as well as organs of sense and action evolved out of it, including those of mind, discrimination and individuality (Gita, VII, 4). It must be remembered here that with other organs, even mind, discrimination or differentiation and individuality are developed in the matter. In the human body for instance, all of them are developed in nerves and muscles. But these organs are gadually in more and more direct association with the soul, which gives them their meaning, order and utility, as it gives to all expressions of matter according to their position and propriety.

SOUL IS FINER ASPECT :

The soul is finer, clearer and better aspect of the nature of God. It is the better nature '*paraprakruti*' in which all phenomena stand, exist or fulfil the ideal of their being (Gita VII, 5). Thus the blind matter lives in soul. On account of the soul it evolves organs mind and even individuality, which is the very essence of the person, so to say. Ordinarily this soul '*brahma*' or '*atma*' is therefore, made to represent God or Great Universal person '*Purusottam*', or simply, person *Purusha*'. But strictly the word soul is that aspect of God, which though it is the basis of all minifestation, is yet unmanifested '*akhyar brahma*' (Gita VIII, 3, 20).

MATTER UNDIFFERENTIATED :

The aspect of matter on the other hand, is '*mahat brahma*' matter undifferentiated This develops into, all forms of manifestation in which the soul immanent. In the analogy of creation or procreation,it is said that the matter undifferentiated is the womb in which God puts in the soul as seed, and all forms of the universe become manifest. (Gita, XIV, 3, 4).

ALL DIFFERENTIATED MATTER —
EVEN DEAD MATTER INVOLVES SOUL ASPECT :

Thus duality in its distinct relations is the best form of manifestation. Neither the stone nor the dead man is the ideal of freedom from this duality. Such dead matter, as we call it, no doubt lacks the soul element of the human person, but nevertheless it involves the soul aspect in its very being, as the basis and ideal of its manifest becoming. Its use moreover requires to be valued and its order of expression intelligible.

DUALITY OF MATTER AND SOUL
IN EXPRESSION MEANS RELATIVITY :

Relativity is inherent in this quality. And all the becoming universe consists in relativity. The best and clearest manifestation of relativity is involved in the comprehensive duality of pleasure and pain. All other conceivable dualities such as heat and cold, profit and loss, victory and

defeat, honour and insult, praise and blame, heavy and light, deep and shallow etc. •etc. are but corollaries of pleasure and pain. They all avail the co-operating soul substance for their valuation. Their meaning and value are personal. Otherwise they are as good as non-existent. Just as life in evolution proceeds higher and higher from the sexless organism to the sexmad man, just as mind and consciousness proceeds from automatic reaction, reflex action and perception to the reasoning in pro and con, in cause and effect, in comparison and contrast, so does the manifestation of the dim reality in the phenomena called stone cultimates in the human person which is distinct duality in co-operation. All the duality dim or distinct finds its fulfilment in the unity of God as also does the relativity in the absolute.

INDIVIDUALITY IS BY NATURE EXCLUSION. DESIRE INDICATES THIS EXCLUSIVENESS :

Exclusiveness is the nature of individuality. It is self-centred and looks up to fulfiling itself in abstraction. The more developed the individual, the more is this nature of it accentuated. Human individual is prominently and perpetually exclusive and self centred. Every moment he wants to fulfil himself in this exclusive self-centredness and hence is his desire.

This desire which is also the index of self consciousness is nevertheless infinitely varied in expression, e. g. from lower animal to man.

ONE IN MANY :

Similar variety is everywhere discernible from the dead matter to the highest living in whole as well as in detail. This makes the world as it is. It is the expression of the very nature of God who is absolutely one in many. What is this many, this variety ? It is the nature too. For this nature is the basis of expression. Soul element, however, is not at all varied. It is eternally one. It tends to one-ness by making an object an object, a person a person. It gives the ideal to all manifestation. Its clearest expression is intimated in the person's ego. But even so it appears varied in its relations with matter in which its freedom is circumscribed. Matter is a bondage of the soul. But ordinarily it does not know it. It is apt to lose itself in manifestations, and therefore in matter.

III

MATTER CAUSES VARIETY ON ACCOUNT OF ITS QUALITIES *'GUNA'* :

This matter is the cause of variety, may, it is variety itself, so to say. What is this variety ? It is described that matter is made up of three distinct qualities '*guna*'. The qualities are good, '*sattva*', medium '*raja*' and bad '*tama*'. They manifest in all matters in all different ways conceivable. They appear in pleasure, desire and pain. Other instances are - light, colour and darkness; knowledge, action and ignorance; white, red and black; peace,

passion and forgetfulness; happiness, enjoyment and infatuation; and so on and so forth.

QUALITIES IN VARYING PROPORTIONS :

No quality appears in a pure state. In every appearance they are all three mixed in varying proportions. There are glorious and glowing descriptions of the permutation and combination of these qualities of matter in the Indian philosophy. Our literature and even folklore as well as common language are full of references to it. In ordinary language we use '*satvika*', '*suddhi*' good or peaceful understanding, '*tamasika kriya*' pretended of ignorant action etc. etc. These qualities are matters of common understanding in this country and I need not dilate upon them.

VARIETY EXPLAINED :

But it may only be noted that, though all these qualities appear in all things, one quality in every object or action predominates over the other two, and thus gives it a stamp or character as of this or that quality (Gita XIV 10-15). This makes clear why some objects are lifeless, some living, some develop conscious mind and some again, reason and abstraction. Among men, too, some are ignorant, idle and easy-going like animals; they live for their body and senses. Others are active for enjoyment, arrogant and aggressive. They do what in their mind they conceive to be their good. They live in and for their mind. Then others are

considerate, modest and charitable. They discriminate their actions with a more permanent standard of judgment. They live on the plane of their faculty of discrimination.

VARIETY IN CREATION:
ITS' SCOPE AND CHARACTER:

Before the nature '*Prakruti*' of the creator '*Purusa*' as '*Prajapati*' is released in manifestations these qualities of His gross nature '*apara prakruti*' remain in balance of proportion of the qualities

In this balance it is in peace and calm. Therefore, the best or the qualities, i. e. '*sattva*', which is light, which is knowledge, which is stainless and clear, evidently supervenes. This quality or aspect of the gross nature is nearest in approach as well as character to the fine nature '*paraprakruti*' of the creator. So matter is clear and perfectly understood by the soul when the qualities are in balanced and stayable proportion or in perfect order, in which the '*sattva* draws '*raja*' and '*tama*'. But when the order gets disturbed, the gross nature attracts the fine, the clear understanding of the soul gets affected with doubts and difficulties, and both the aspects of the nature gross and fine break up in manifestation and the qualities appear in infinite varying proportions.

Here, however, a word of caution is necessary. The description here of the universe and its manifestation has been humanised to popularise

metaphysical ideas and abstruce abstractions. Universal *'purusa'* person as creator *'prajapati'* or God, and the manifestation, as creation should be properly understood, for it contains a metaphorical touch rather to suit the naive human understanding. Both matter and soul are but two aspects of the very nature of the universal substance just as phenomenal becoming and nounmenal being.

SOUL SUBSTANCE CHARACTERISED :

In all matter there is the aspect of soul involved. But matter in manifestations evolves time and space as conditions of appearance. Change or division in time and space does not affect the soul, as such, though on account of the qualities of matter soul appears dead, living or conscious. Soul is in every thing *'adhyatma'*. It is the ideal *'swabhab'* involved in the object. We have seen it is the sunness of the sun, the stoneness of the stone, the manness of the person in man—in every particular man. But this aspect of the object, i. e., the soul, admits of no change or division in time and space. Stoneness of the stone is the same in the moon as well as in the mars, in volcanic as well as in electric age. A piece broken from a stone does not damage its stoneness; nor a limb or an ear, added or chopped, makes the person in man more or less. The 'Ego' of everything is eternally complete and whole. Some of the properties or portions may even remain unmanifest or be made so. But the ego is not thereby affected.

HOW IT IS CONCEIVED :

Matter is also one. It is indivisible and indestructible. But it varies in appearance and thus attracts the soul into manifestation. Thus the soul is in bondage. When the matter comes to balance of the qualities, the soul is free from this appearance. It is sometimes said that souls are many—each person, may, each item of manifestation having one for itself. Such a conclusion is simply due to the fact that we cannot think without material conceptions in space and time. Soul is one, all pervading, as well as individualised. Even the idea 'one' is an abstract mathematical conception requiring the background of time and space. Soul cannot be described in human thought which is objective in its operation. Soul is the absolutely subjective *Ego* which is the essence of all expression, in which it certainly announces itself, but cannot yield to description, except by crude metaphors and analogies. To make it suit the human understanding, you call it one; you may call it many. You may say that human soul or the soul of the stone is a part of the universal soul, thrown out of it in creation, just as a spark is thrown out from a white hot revolving ball, or you may even say that human souls are ultimately to live in the same world as is eternally inhabited by the universal soul. All this does not matter much to the Indian philosopher.

DUALITY PROPERLY UNDERSTOOD TO BLISS i. e. ABSENCE OF PAIN AND THEREFORE BE PLEASURE :

But bondage of matter is what matters. It is there in stone as well as in man. Manu has voiced this idea when he says :—

"*Antaḥ samjnā bhabantyete sukha dukhaḥ samānyitaḥ*"

i. e., all objects we consider inanimate are conscious. They have pleasure and pain. But to what extent ? That has already been explained. Now, it is this duality based on pleasure and pain that enslaves the soul, so to say. Man being the clearest manifestation of nature, in man let us investigate it. Man's pleasure and pain arise out of his relations with matter. Desire seeks to avoid pain for pleasure. But no pleasure is permanent. Pleasure creates want, and pain again and so on the process is endless.

Hence, it may be profitably observed that in the duality of pain and pleasure, with which matter binds the soul, the aspect of pain represents the matter, pleasure represents the suggestion of the soul; and the process which is in the middle is desire. Without the ideal of pleasure, pain has no meaning. The ideal of pleasure makes the existence of pain possible. Just the same, 'without the ideal of soul, expression of matter has no meaning. The ideal of soul makes the appearance of matter

possible. ·Matter binds the soul in pain and the soul eternally wants to escape by pleasure. But it fails. In appearance there is no pleasure as such. Pleasure is an expectation, which perpetually beguiles. It ends in more and more pain, which is another name for want. Fullness is the essence of the soul, and seeking pleasure is its tendency to realise that fullness. But so long as the duality is not truly and properly understood, and in that understanding pleasure and pain don't merge and lose their comparative values, there is no absence of pain and there is no real pleasure, which is absolute bliss.

HOW IT CAN BE PRACTISED ?

This pain is the quality of *Tama*, seeking pleasure is *Raja* and the understanding of their relation is *Satwa*. When this understanding becomes permanent, soul is free. Therefore, man should strive to be in the state of Samadhi, of which we have already spoken. In this state desire as such will vanish in eternal ardour for self realisation, as matter will come to the balance of her qualities, showing itself up in pure clearness *Satwa*. The relations with matter in attraction or attachment will cease. But the relation with the matter as such, will not cease; it cannot cease, unless matter itself ceases to exist. But matter is one aspect of the existence, of which soul is another.

MEANING OF DEATH :

In death, however, matter seems to be separated from the soul. But even death itself is a mere appearance in the varied presentation of nature. Death rather deepens the bondage of the soul. Death is, so to say, the index of bondage. Soul is averse to it, just as it is averse to pain. Just as it seeks pleasure in desire so it seeks immortality in even in monuments like a tablet and statue, name and fame, in deep attachment and even by manipulation. If they come of themselves, of course, that is a different matter. That is not contemplated here. Fear of death does not necessarily inspire such actions.

DEATH TRANSFERS
TENDENCIES AND ATTITUDES :

So actions do not cease in death. Their rigour and intensity may rather be enhanced, if death is feared and is not properly understood as a phenomenon just in the natural order of things. Life is a different phenomenon. It is not soul. It appears in organising matter in a particular state of existence and development. When that state disappears life vanishes. But the bondage of the soul continues. It does not matter where it appears, for soul has no 'where' or 'when'. But in common language we say that actions continue, and soul in death leaves one body for another with all the effects of its actions as tendencies. It is for this that different living beings appear with different tendencies and

destinies. All children are not alike in genius, aptitude and adaptability.

SELF CULTURE TO MAKE THE SOUL FREE :

Action should therefore be controlled and matter commanded so that the soul may be free in the state of '*samadhi*'. Duality of pleasure and pain must be made to vanish with the craving of the desire. It requires a process of self-culture. This was investigated and found out in the very tendencies of the human person.

IV

TENDENCIES OF THE SOUL
OBSERVED IN MAN

Man is varied according to the qualities of nature. As he advances in clearness and knowledge he raises his calculation of pleasure and pain, and its concommitant 'desire', from immediate to distant enjoyment. Instinctively mother feels for the child. Her own pain is pleasure if the child can be made happy. Similarly family, then tribe and so on, the ideal of self-expression and self-realisation goes upto humanity and universality. Thus man can raise his soul from the Trammels of action. (Gita VI. 5) Immediate interests or expectations of enjoyment are sacrificed in view of wider expression of the soul. Matter is thus more and more commanded, and pleasure and pain gradually lose their former value. The craving of the desire

is more and more regulated. A hungry mother secures a little food. She gives to her baby and herself risks actual starvation. A philanthropist nurses cholera patients, and himself risks getting it. For many Indians today the jail or even the gallows is a distinct happiness in their expectation of a better state of existence for their countrymen. The naturalist enters the virgin Amazunian forests to study new plants and animals in their natural environment, and buries himself there. The Astronomer ventures the unhealthy shores of an unknown island in the pacific with its forocious insects, beasts and men, only to see an unusual eclipse of the sun, to study its coronal haze and prominences. The scientist attempts rocket-airships to reach the moon, only to die in the attempt. These are only extreme instances. Humanity is full of endeavours in which individuals vision the realisation of their personalities on broader and broader planes. This is rather the very nature of human personality. This grows unconsciously in man. Look at the Marwari merchant weathering long winters in the snow covered forests of the Himalayas, or the caravans crossing the deserts of the Sahara. This may be a cruder conception of the ideal. But the tendency to sacrifice immediate pleasure is there, and there is also the desire for a distant objective.

ITS PRACTICE :

This was long observed and analysed in India for adaptation in conscious self-culture. It was

also simultaneously discerned that man can likewise degrade the vision of the personality. Even in acquiring money man can fall to seeking immediate pleasure, and ruin his wider prospects. The disinterested scientist may seek immediate comforts in office regularity and thus ruin his genius. A philanthropist may look for fame, a warrior may betray, a fighter may fear, a worker may pretend and so on and so forth.

PERSONALITY SHOULD BE RAISED, NOT DEGRADED :

It was held, therefore, that the quality of clear vision '*satva*' must be consciously cultivated, for those that so endeavour raise their personal value (Gita, XIV. 18). Personality '*atma*' is the friend of the person, but that personality again is his enemy. So personality should be made broader and broader in comprehension by raising it. It should not be allowed to degrade (Gita VI, 5, 6).

PROGRESSION EXPRESSION OF THE SOUL IN ITS GRADUAL CLEARNESS UPTO '*SAMADHI*' :

In this connection it was also long conceived that the senses are the first clear indication of the soul substance in material phenomena. To that extent it is the expression of nature's clear quality '*satva*'. Then in sensed beings there is graduation higher and higher. First of course come those that consider senses to be their personality, and sense

enjoyment their ideal. Secondly come those that look to mind. Next are those that fix upon the faculty of discrimination. And lastly those that go beyond and be one with the universal person. This last state of existence is called '*brahmisthiti*' or '*samadhi*.' In this state the desire is conqurred. It is perfectly controlled and craving eleminated (Gita. III, 4, 43; II. 72).

ITS EXPRESSION IN SENSES AND MIND :

Now, there are persons who depend upon senses for their happiness. Sense enjoyment is the utility of the ideal of their self. Among men such individuals are scarcely found, and if found, they are primitive or sub-normal. Otherwise, mind distinctly enters into the senses, and its enjoyment. In such people, mind follows sense perception, and actions proceed at once. This is found in ordinary humanity. In this state man runs after enjoyment after enjoyment. Such men have not raised their vision of personality into a plane, where they can properly discriminate enjoyments and control and regulate their desire accordingly. This plane is the arena of the ravishing desire, and the outlook of the self is materialistic. Ideas of physical needs and comforts are the basis of self-fulfilment of the man on this plane. There value of personality is measured by the body, and its enjoyments in relation with the objectives world. The discrimination and Judgment is distracted in grabbing for self, and devising means and methods to that end.

Such people primarily demand all enjoyable things for themselves, and only secondarily care for the interests of others, if at all. Whenever they do it, they do so only by way of adjustments in the invitable struggle, in which they feel they may not otherwise succeed. These men have been very graphically and laconically described in the Gita (XVI, 7-16), where it is said-"Desire is insatiable. Its victims become inordinately selfish and self-centred, vain and conceited. In blind lust they take to ugly and unclean activities. They become enmeshed in all sorts of hopes, and are given to hankering and intolerance. They run after ill-gotten wealth for enjoying the objects of their desire. Deep in infatuation, wantering in thousands of fickle thoughts, engrossed in thousands of desires for enjoyment, they go to perdition. Such people are inconsiderate, sensual, dangerous and evil in their activities. They hamper real progress of humanity, which they help to destroy."

HOW IT WORKS IN SOCIETY :

This is the description of an extreme typical case meant to carry the subject home in its scope and effects. But in this state of existence, man, in convenient adjustments of interests, can grow a society which thrives in balanced demand and exploitation chastened by shocks of resistance and war. Thus it can organisedly expect to cater for the enjoyment of men in groups, which are always on the look out for mastery over one another.

It can not make peace real, for adjustment of interests is but apparent peace. It can not make progress permanent, for effort is not balanced on the ideal of humanity, and its eternal tendencies. This is not possible in an atmosphere in which the defeated perpetuities feel wronged, and the victorious arrogant; and the demand for enjoyment is ever watchful for grabbing and exploitation of others. Science, art and culture are all coloured by this outlook, and service of humanity becomes a pretence.

ITS EFFECT ON HUMANITY :

The organisation of groups of humanity in nations or communities with their institution of perpetual adjustment is compromise like Democracy, or of arrogant self-centredness and self assertion like dictatorship, has developed on this mental plane. There is much talk of internationalism to reach entire humanity in action as well as in desire. But it is all humbug. This is not the way to reach humanity as a whole in our actions and activities. In this order, needs expressed by warring and aggressive desire· are the standard of judgment, or of moral value in everything. For this, man wants to command nature, in which he gets deeply involved. Though the apparent outlook is the use of nature for the service of man it ends in abuse of self and humanity. In this plane nature is objectively analysed to serve and supply human needs, and a phenomenal civilisation un-

doubtedly follows. There is sacrifice, for all action is sacrifice. And adjustments on the basis of grouping makes individual sacrifice for the group not only possible but necessary. Out of this benefits of humanity as a whole may at times proceed as a bye-product. But that is neither the ideal nor the objective. This human progress has no clear vision of the ultimate goal of man. Phenomenal progress may be rapid and tantalising, but happiness, which is the outcome of a balanced effort and self evolving sacrifice, is not attained in it. Phenomenal rapidity is no indication of permanence. Rather it indicates in the opposite direction. Progress may be slow, but it must be balanced and regular, and at the same time full of vitality. In human progress this depends not on action and activity alone, but on the attitude of the actor towards men and matters.

AN ILLUSTRATION ;— BIRTH CONTROL :

On a fixed and rigid back-ground illustrations may appear intriguing and even distorted. They are, never-the-less, convincing to the seeker of truth. Illustrations should be considered without pre-conceived notions, or prejudice. Take for a simple and very casual instance, the present culture of birth control. It is said to proceed from a prospective adjustment of economic disadvantages, due to over population. But in reality this is a mere pretence to give an appearance of reason to an inexorable fact. It has not sprung from any altruistic calculation for reducing or regulating popu-

lation. It has risen from an enjoyment of sexual desire unhampered by the responsibility involved in it. As such, it can not stand.Its complications are disastrous to society. A dictator representing his state has already prescribed castration for extramarital intercourse. On the other hand, declaring prize for production of children is on the horizon.

COMPARED WITH THE INDIAN WAY OF DOING IT '*BRAHMACHARYA*' :

But in India, control and regulation of sexual desire which is desire per se *kāma* has been known for ages to be the basis of self-culture '*brahmacharya*' i. e., cultute to realise the soul. In appearance it is the same as birth control. But it is the out-look and the approach, which are different. It regulates population and thus helps in the proper economic distribution of production. But is is not done with that out-look. Rather it was promulgated and practised at a time, when to increase progeny and population was a necessity. Indian tradition for having progeny requires no proof. In that way, this process of self-regulation was rather meant to give better progeny and more virile and happier population.

ANOTHER INSTANCE IN COSMIC MATTER ;

Another and a more fundamental instance is the highest achievement of the modern physics.

The analysis of matter has proceeded from heterogenous atoms to the homogenous force in varying action. Cosmic rays have already given indication that the primeval matter is nothing but a homogenons substance without form or appearance. It is some energy tending to split up in varying force circles to form atoms. This practically the same as the spiritual conception of the grosser nature of the universal substance or person. But what is the outlook ? Not only the soul substance, involved in understanding it, is ignored; but the tendency is evident as to how to split matter and use the energy for the purposes of the enjoyment of man. Ultimately, however, this .energy may be marshalled to yield newer and surer mankilling appliances to be used in war and exploitation.

V

THE SOLUTION AND THE PROCESS OF SELF-CULTURE :

Neither science nor its discoveries as such, are bad. But all this is being enacted on the mental plane with desire and enjoyment as its main stay. It only needs to be transformed in implication by bringing the India, out-look to bear on it, so that it may be eternally useful to humanity. It must be measured in the personal and spiritual value. It must be brought into use in the self realisation of the person or the soul. For this, is necessary the state of existence called '*samadhi*', in which man

remains in the plane of right and perfect discrimination. His actions are free. His desire loses craving and his progress becomes serene peaceful and permanent. It is, therefore, said;

One ought raise '*uddhareta*' the self '*atmanam*' by self endeavour '*atmana*'

(Gita, VI. 5).

It is also said "Senses" '*indriyani*' are good for they indicate the soul. They are better than dead matter. But mind '*manah*' is better than mere senses. Discrimination '*budhi*' is better than mind. But that which is better than discrimination is He '*Sh*' (the universal person). (Gita, III, 42, 43).

Discrimination becomes distracted in hankering for enjoyment '*bāsana*'. It becomes many as the actions are valued differently for different enjoyments. Such discrimination can not lead to '*samādhi*' in which the discrimination permanently settles down as one and unvariable. (Gita II, 41).

THE PROCESS INDICATED :

This is the process and the ideal of self-culture visioned by the Indian sages and seers. The process is variously elaborated in analysing the desire and sublimating it into endeavour without craving. But we have no time for these details in this brief discourse. The theme, however, rests on the process of raising the vision '*sthirabudhi*' to be

of the universe as a whole. This may be done even by gradual process, just by regulating actions in discrimination based on family then tribe, then humanity and so on. But all this not by way of adjustment for enjoyment of the senses. Senses totally fall out of account. They do their own functional work irrespective of the enjoyment of the person. Actions are not estimated by enjoyment. The senses enjoy themselves, for sense action is inevitable concommitant of a living body. Thus the workers of the factory enjoy the proceeds of their work, so to say, and discrimation is not affected by it.

THE SURE FOUNDATION AND THE STANDARD OF JUDGMENT :

In this culture of the raising of the soul the process is not inductive. We don't experiment by gradually sacrificing immediate enjoyment by concentrating on the good or larger and larger groups of persons. That is rather the way of the adjustment already referred to. The greatest good of the greatest number propounded by the 19th century moralists still holds the field. But it is not explained why it should be so. Any explanation that is offered is either immediate or distant outlook of adjustment of interests centred on human enjoyment or physical needs. This is inductive probability without a sure natural basis. The school that depends on intuition practically refuses to reason, and wants to lead humanity by a gospel

authority introduced by the back door. Man wants a solution. He cannot be permanently satisfied either by the authority of the philosopher's intuition, or by the experimenter's induction and probability. Human tendencies moreover are not mathematical. Without a sure foundation calculation in adjustments is bound to fail. In Indian culture the entire process is deductive. It proceeds from the knowledge of God. God is the sacrifice personified. All beings sacrifice in their self emanation. From them action proceeds forth and thus makes them what they are. I must do the same and fulfil my utility in the universe. I shall give and give, without demanding, or even caring for what others do in their giving to me or to others. With sacrifice this gift *Dana* is eternally connected. Still there is no slackening in the effort, because there is no out-look for enjoying and getting from others. I must fulfil myself in this universe of expressions. This is God and this is universe. I cannot be otherwise. I cannot sin against the eternal laws of God.

In this effort sui generis *Tapah* desire loses its craving. Thus action proceeds out of sacrifice *Jajna* which is gift *Dana* in effort *Tapah. Jajna* is self-emanation. *Dana* means to setforth those actions in relation to others, in whose self-realisation those actions are necessary, and *Tapah* means effort involved in that setting forth or emanation.

These three elements appear eternally, *Nityakarma*, in the play of all action. On this basis all human actions are conceived and according to this standard they are judged Action on this basis is in order Dharma. Otherwise it is Adharma, Papa, Buskruta, Sin. Judged in this standard action is good or bad. This is the ethical measure of action in India. It is not rationalism, as such. Also I have indicated it is not intuitionism nor utilitarianism. Yet, it is all these 'isms' rolled into one, and it is more than that. It is complete and permanent adjustment of human interests, for it is based on perfect order of human as well as universal relations.

ILLUSTRATION IN JUDGING :

I donot do to others because I expect others to do so to me. But I do because I have to do or more correctly, I am to do. What others do or not do, is their look out. I don't kill not because I fear lest others ultimately may kill me or mine. I don't kill, because that is not in my way. But if I am a warrior or a butcher, I kill just as I do any other work. This is, bye the bye, the Indian conception of '*ahimsa*' non-killing or non-violence. It is not the fact of killing or not killing. That does not matter But it is the attitude of mind, and the end or the purpose involved in it, that matters. Even anger or hate may be '*himsa*' and actual killing '*ahimsa*'. For God is poetically made to say :— "As the all pervading and eternal death I am the cause

of destruction in the phenomenal world. By destruction I evolve order in it" (Gita XI 32).

SIN DEFINED :

Actions to the Indian are but manifest expressions of what he is. His culture is therefore real and his actions sincere. To him sham or pretence is non-culture or uncultured expressions. It is against God's law; it is sin.

DIFFERENT ASPECTS OF SELF CULTURE OR DIFFERENT APPROACHES TO IT INDICATED *'GYAN' 'KARMA' 'VAKTI'* ;

This his process of culture is *'yoga'* in which good and bad lose their difference. It is the real skill in action (Gita II, 50). It is also indifference to pleasure and pain, and all other duality based thereon. (Gita II, 48). It comes from a full realisation of the universal soul *'samadhi'*. This realisation consists in a state of existence in true knowledge or vision *'gyan'*, right action in desireless effort *'karma'* and in utter submission in perfect joy to that vison, i. e., God *'vakti'*. These are the three aspects of one and the same thing. Yet individuals lay stress on this or that aspect of it and they are accordingly characterised as *'gyan'* *'karmayogi'* or simply *'yogi'* and *'vakta'*. The process of culture in three aspects is likewise characterised as *'gyana yoga'* *'karma yoga'* and *'vakti joga'*. But whatever stress may be laid on the one or other, the aspects can not be

separated. The whole thing is one process of culture. It is '*yoga*' and the practising man is '*yogi*'. Otherwise as completely obstracted, knowledge leads to either arrogance or idleness; action leads to desire; and devotedness '*vakti*' leads to a spirit of servility, intolerance and fanacism. Knowledge is fixed in concentration '*dhyana*'. Action is practised in sacrifice '*dana*' to humanity, and devotion develops worship '*vajan*'. I know God; I live and act in God, or as God has made me to do; and I do God's work. All this is one attitude differentiated in aspects only. According to association aptitude or liking this or that aspect may be the guiding factor in this or that individual. But that makes no difference. In '*samadhi*' knowledge is absolute, action is free from the bondage of matter. i. e., from desire, and enjoyment and feeling is eternal bliss, in which there is no pleasure or outlook for worldly enjoyment, for there is no pain and desire. Describing a '*yogi*' in bliss, it is said that all his pain absolutely vanishes (*dukhantah nigachhanti*) (Gita, XVIII.34).

THE ETERNAL BLISS DESCRIBED.

In this joy of absolute self satisfaction or fulfilment, the man's soul is identified with the universal soul. His action is for the universe. His sacrifice is supreme, expressed in service and kindness to all. His soul spreads over or permeates the universe. For child's health the mother forgets pain. So does the satyagrahi for 'Swaraj'. What to

speak of him who realises his self in the entire universe as it is, and as it appears in experience. His right attitude towards men and animals '*daya*' is a self evident truth, for the whole world is his kin. He need not think of each detail. The details, of themselves, fit in.

VI

PRACTICE IN ITS ATTAINMENT '*YOGA*' :

This state of existence in which knowledge is truth, enjoyment is absence of pain, and effort or action is unfettered; i. e., this state of '*samadhi*' is freedom from the bondage of appearance and matter '*bhuta prakruti mokhya*' or simply *mokhya* (Gita XIII. 34). So long as this is not attained the soul appears again and again in its bondage of matter. This appearance is commonly called birth and rebirth. The better the culture '*yoga*', the better and clearer is the next birth. Once begun this '*yoga*' is never lost. The process goes on and grows. It is incapable of being obstructed. A little of this saves man from great distress as it leads ultimately to freedom (Gita II. 40).

'*SWADHARMA*' OR ONES DUTY ETERNAL AS A NECESSARY COROLLARY ;

This was the ideal, and, therefore, it was the norm of action in society. Every man was to act upto his '*swadharma*'. It is said that the sun in the

phenomena of nature, and great kings or '*khyatriyah*' among men, are the examples from whom '*swadharma*' and its practice should be learnt. (Gita. IV, 1, 2). The sun rises and sets regularly and gives light and heat, makes seasons causes rain etc. etc. Thus in his sacrifice he serves the world. In this service crops may be burnt in draught, and filth may emit foul gas and breed germs of epidemic, damp may be dried or air cleared or vegetable and forest may grow and man become healthy. Nothing matters to the sun. He in his freedom of effort goes on fulfilling himself in doing his duty eternal. The king or '*khyatriya*' similarly in society goes on protecting the weak and the exploited, punishing disorder, killing the lawless and so on. The great '*Janak*' king of Mithila is said to have once remarked :—

"Mithilayan prodiptayan
Na me lavo na me khyatriah".

(It is true that Mithila is my kingdon, with all my heart soul. I am protecting it. and nursing it in progress and development. But it is also true that I have got to serve no selfish end in this my duty in governing Mithila). If Mithila, say, is destroyed by fire, I have personally no loss or gain.

IT IS THE ASPECT OF ORDER IN SACRIFICE :

This is the great ideal of '*swadharma*' the spiritual basis of which we have already discussed.

This '*swadharma*' is ones duty eternal. We have seen that it is the aspect or order in the 'sacrifice of the individual. This sacrifice is practised mainly and primarily in the society, where man progresses in organisation. This organisation is the order in the expression of the social personality, i. e., society as a person. What is the meaning of sacrifice here in this organisation ? It is nothing but being of service to others in our own actions. Never look up to others for serving you in their sacrifice or self expression. You do your duty on your part. If this be the ideal of action, you will get yours from others service without demand and desire. This is the law of social relations as well as the progress of society. God '*prajapati*' has created man with this sacrifice (Gita III. 10-12). Any action. other than those that are done in the spirit of sacrifice and service is a cause of bondage (Gita, III. 9).

IT PROCEEDS FROM THE REALISATION OF THE UNIVERSAL PERSON :

Thus the ideal of God, the universal person permeated the actions and activities of the man as a social individual. It is said :—

Universal soul '*brahma*' is known by the name '*Om*'. He is known as '*tat*' that, or the universal person and He is knwon as '*sat*', substance. He has made the society and the individual in it. The knowledge '*Beda*' and the sacrifice '*yajna*'. Hence the

wise in all their actions, sacrifice or service. and effort first utter '*Om*', i. e., remember '*brahma*' in the beginning. Hence, it is that those that seek permanent freedom from bondage of matter, i. e., of birth and death do their sacrifice, service and effort with full knowledge of the that substance '*tata*'. Hence it is again, that all good actions are called '*sata*' (Gita, XVII. 23-27).

GOD IS THE NORM .

In this most sublime conception, human activities were regulated in order and ideal, and in this, God was the basis of every thing. He was the ideal of man and order in his actions and in his relations in society. Man's '*swadharma*' or ideal of self-expression was conceived on this plane. Duties emanate from him in all directions, thus he expresses himself.

SOCIAL ORGANISATION INCLUDING CASTE DEVELOPED ON THIS NORM :

Society accordingly developed into an organisation in this ideal of '*swadharma*', which conserved all acquired human assets in tendency skill and adaptability, and at the same time, made way for further progress. Relations were organised, and the institution of casts is but an index of this organisation. All the castes, it is said, proceeded from the great universal person '*purussa*' in his sacrifice (Rg. Veda, X. 90). This '*swadharma*' or personal

ideal, develeps in man out of the effects of his action in former birth, as well as his education and environment. On account of this settled personality, the adult man develops tendencies for a particular type of activity. In these tendencies, he is sought to be fixed by heredity and family tradition as far practicable. This is the essence of Indian caste. In expression it was organised social relation based on the individual tendencies, attitude and activities of the person.

DUTIES FIXED IN SOCIAL ORDER AND THEIR SIGNIFICANCE :

Duties of the man were fixed in the social order in which peace and progress were assured. The Brahman dealt out his spiritual services; the Kshatriya maintained order Dharma; the Vaisya ministered to the physical needs of life; and the Sudra supplied the material needs and means for the adjustments of these needs.

In the same universal ideal and utility the woman became not the wife, but the mother of the race. This is the significance of the orthodox '*putra prayojanan*', i. e., the woman is a wife only for the issue in as much as the propagation of the humanity is a necessity. The creator and the protector became also the destroyer, and the destroyer Rudra became the God the good, Siva, and destruction became the essenceof creation, making the horrid and blood thirsty Kali the mother of the universe. Similarly, control

of senses Bramhacharya became the common endeavour as the basis of human character and social progress. Crafts became sacred. Duty became self-expression and its performance became the standard of judgment.

VII

MEANING OF DUTY IN INDIAN CULTURE :

Here in conclusion let us see what this duty exactly means in the Indian sense of it. For, in which, society does not man do his duty ? Duty means what is due to be done, and man does it everywhere. But there is an outlook involved in this doing of ones duty, which is very essential in human culture. Duty may proceed from an immediate or ultimate adjustment of needs and interests, or it may proceed from an innate convinction in the eternal order in human relations, in which order the individual has a function to fulfil. There ar two aspects in human relations. One is performance of duty another is demend of right. Take for instance, the relations of the king and the subject, or the state and the citizen. Say one gives the tax, and the other takes and uses it. This relation can be viewed from two aspects. The subject or the citizen may pay whatever is imposed by the king or the state as a matter of his duty. The king or the state at the other end similarly may spend it for the good of the tax payer. Each side is anxious for the other. This exactly was the conception of the

Indian *Raja* and *proja*. Raja literally means one who keeps projas in comforts and happiness. Even the Unchabrttim, who lived on picking thrown out grains, used to leave a sixth of his collection at the end of the day on the river bank, as the tribute to the Raja.

THE OTHER VIEW : DUTY DONE ON
THE BASIS OF DEMANDING RIGHT :

Take the other aspect, which is now common The State demands the tax and collects it from the unwilling citizen. The citizen demands the service from the state, which is generally ruled by particular interests, and may not be equitable in service to the tax payers, though it inexorably demands the tax.

BOTH ARE ONE IN APPEARANCE, BUT
IN SIGNIFICANCE OR EFFECT :

In appearance of course, there is no difference, one party gives the tax; the other party takes it. But in the attitude and outlook there is fundamental difference. One stresses on the aspect of duty, and its effect will be progress, steady clear and peaceful. The other stresses on that of right, and its effect is perpetual jealousy and quarrel, deplomacy and untruth, shallowness and subterfuge.

CHRISTIAN GOSPEL FORMULAS ILLUSTRATED IN COMPARISON :

The basis of this outlook can be discerned in the gospel formulas "Ask and then it will be given unto you" "Knock at the door, and then it will be open unto you". How different it is from the ideal of sacrifice and service.

INDIA IS WANTED FOR WORLD SYNTHESIS :

What do you read in the Ramayan. Dasaratha who had announced the corronation of Rama just the next morning, directed him to go to the forest for fourteen years. Ram's was not to question 'why'. He did his duty. The father on the other hand died in remorse and repentance. This is Indian culture, and this the spirit of India, which still lives India might have blundered. But the modern world in its phenomenal progress is still in need of this spirit of India. This will chasten and synthesise the warning elements of the modern western civilisation, which is otherwise progressing to what end or what fulfilment, nobody can say.



Chapter—IV

EVOLUTION INTO SYNTHESIS

I

INDIAN CULTURE OR DHARMA IS A PERPETUAL ORGANIC GROWTH :

Indian life including learning and culture is an organic growth. It is deep rooted in tradition, copious in appearance and looks up to the soul in high heaven, so to say, for its inspiration. Well the world has been described as a *peepul* tree by the Vedic seers. He only reverts the order and says :—

ऊर्द्ध्वामूल मबाक्शाख
एशोऽ श्वत्नः सनातनः
"Urdwamula mabak shakha
essoa shwatnah sanatanah".

This world is a *peepul* tree with its roots up (in the Brahman), and branches and foliage extending down. The world is the appearance of that principal which is up, i. e., the Brahman. This tree is also the tree of the human society with its ordered growth. This tree is called Sanatana which literally means 'ever born', i. e., always new in

growth and development. When we say our Dharma is Sanatan, we mean, this. We mean that our Dharma is a growth which means perpetual adaptation to the surrounding circumstances. It is a continuous process of assimilation and advancement.

SIGNIFICANCE OF INDIAN REVELATION :

For various reasons arising out of reactions in culture and thought this significant term Sanatan is, at present, much misunderstood, and by many. Let us therefore pause a little to consider it in its scope and application. I have said Dharma cannot be rendered by the word religion. It may be rendered into culture. Indian culture takes stock of the progress of the soul or the personality of man, and prescribes for its advancement from that status in which it is, for the time being. Man is to see God in himself. He will be one with his own universe. This he can endeavour to do in any state of existence or any position, where he may be found in the organisation called society This is by doing one's duties which of themselves evolve from his personality. A Brahman is to express his soul in teaching the Vedas, just as the barber is to do it in shaving those that want it. There is no distinction in the spirit of self culture. God reveals Himself to man in his duties. Each and every man is entitled to this revelation, and can have it if he cares to. He can also have his revelation in the sun and season, in tree and stone, in the growing of

his own nail and hair and even in the death of his relatives. From the nebula to the needle, from passion to person, every where God can reveal himself in all development as well as in all destruction. True it is, that in a way God reveals himself to man and teaches him his duties and how to perform them. But He can thus reveal himself to every man, for God stands eternally revealed in the universe as well as in man.

REVELATION IN ITS TECHNICAL SENSE :

But revelation in its technical sense is not this universal fact of self expression, in which God reaches man in man, so to say, in knowledge to regulate his action. It is the disclosing of the desire of God by God Himself to man. Here God is a father or protector of human society. He chooses a man whom he creates for the purpose of revelation. For the good of an erring humanity He now reveals His desire through that chosen man as to how people should behave towards HIM as well as towards each other. These revelations are expressed in injunctions like 'Do this', 'Not do that'. It is mostly negative, such as :—Thou shall not kill, steal or covet your neighbours' wife, except that there may be some positive injunctions to obey God and to obey the injunctions themselves as words of God. These injunctions are gospels. No reason for those gospels are either revealed or can be attributed, for in such revealed gospels reasoning is taboo. Initiation into gospels are done

in particular ceremonies, and ceremonial initiation is considered enough to make man what he should be. Consequently it makes man arrogant and fanatic. Such gospels again, are not based on universal needs of humanity. They cannot be so. They refer to particular adjustments of human relations obtaining in a particular society in a particular time. Injunctions in different revelations, therefore, do not agree, nor are they applicable to all ages, and climes. One revelation enjoins one wife for each man, wheras another allows four. One enjoins a fast by day, day after day, for a month. But there are places in polar and sub-polar regions where sun never sets for weeks or even for months on end. There are men there. How can they act up to the injunctions if they happen to be initiated in that revelations. These incongruities cannot be reconciled. Any attempt to do so is sin, for it is against the laws given by God.

HOW THIS TECHNICAL REVELATION OPERATES :

Such revelations by their very nature tend to blind man's eye for truth, and tends to materialistic culture in their reaction on man. Such a God forced upon man to obey in blindness cannot make man really spiritual. Ultimately when man's reason reacts he tends either to reason the revelation away or to be suspicious in the existence of such a God whom he considers as a means of slavery self

imposed. Reason is the soul or spirituality, and that is man as abstracted from the animal. That which is not based on season cannot permanently satisfy the progressive man. Revealed gospels are static in their form as well as tendency. But reason is dynamic. No doubt reason requires to be regulated. But that regulation, again, should be reasonable.

INDIAN INCARNATION *'ABATARA'*

In our modern interpretations, however, we often seek to find a parallel to such revelation in our *'abataras'* (incarnations) and their actions. Ordinarily the term signifies God Himself incarnate. Etymologically it means coming down, or one who comes down or descends. Of course, soul has no 'up' or 'down'. It is only to adapt ideas to human conception in human language. It is expression of God in man i. e., realisation of the person by man. In this state his discrimination is in Him, i. e., in *'Samadhi'*, and he is in communion *'Yoga'*. For, however, much human action be permeated by the ideal of this realisation, desire for seeking pleasure of the flesh, is inexorable in man. Man is ordinarily a perpetual victim to the demand of the flesh. He is apt to forget the ideal. shirks the knowledge and pretends culture, the path of which he leaves in self-deception. This path of pleasure is apt to drown humanity, if there are not men to hold high the bright torch of the ideal by their teaching, persuation, and,

above all, attitude and conduct. In a living and progressive society there are always such men. But even inspite of them the demands of the flesh get the mastery, and even such teachers of the ideal and conduct generally submit to the inevitable. In such crisis individuals, ripe in knowledge and perfect in conduct, rise to the occasion, and by dint of their dynamic personality, give a turn to the social conduct and put it again on the path of Dharma. This is the Indian ideal of the Incarnation or Avatar.

KRISNA OF THE GITA IN THE SETTING OF MAHABHARAT :

The best example of this is the Krisna of the Bhagbat Gita depicted in the Mahabharat. I am sure many of you know the story of the Krisna of the Gita in its settings in the Mahabharat. I shall not narrate it. But I shall only explain it in brief. The duty of the Kshatriya is to keep the evolving order of society in the path of culture by preventing or even punishing sin and irregularity. In the midst of all the means of material enjoyments and of temptations he it is who should be calm and composed, yet firm and progressive in his duty. He is the index so to say, of the 'Aryan' culture. Others may sin. The Kshatriya is there to mend matters. But the entire social culture is in vital peril when Kshatriya is captivated and swayed by temptation, and more so, when he considers that

temptations are the basis of culture. Pandavas had a right to the kingdom; but it was never tempting to them for their own enjoyment. They did not mind even giving it up. In fact, on the field itself the great Kshatriya, Arjuna preferred even mendicancy and begging to a kingdom to be acquired by killing relatives and friends (Gita II. 5). But to the Kauravas the kingdom is tempting for enjoyment. They covet and keep it and want to eliminate the rightful Pandavas. Their desire, moreover, is insatiable. They would not give even a bare maintenance of five villages to the Pandavas. This was not all. Not only the Kauravas were sinning against culture, but all the big Kshatriyas of the then known world began to be materially influenced by Duryodhana, and most of them actually joined him to put the pandavas out of the way. Great characters like Bhishma and Drona succumbed in fear or false sense of obligation. They had been unconsciously subsidised into submission, so to say. Even Arjuna who was in a way the only hope of the society then in need of a true Kshatriya had begun to be shaky in a false sense of culture. He actually talked of '*Kuladharma*' and '*Kulachara*' family conduct and family culture. In case of this grave danger to society, Arjuna was going to give up *swadharma* his own eternal duty of a Kshatriya, on account of his tenderness for the kin, whom he considered it is wrong to fight even for re-establishing *Dharma* or order, even in a crisis like this.

KRISNA'S REVILATION TO ARJUNA :

The greatest of the Kshatriyas, Krishna became now fully active to the danger and rose equal to the occasion '*Yoga*' personified as he was, he became himself supremely inspired and began to explain Dharma to Arjuna. As verbal reason and explanation were not so convincing as he anticipated, and doubts were raised by Arjuna on subjects which Krishna expected would be accepted as self evident, he grew more and more ardent in his inspiration and at last in a state of existence in complete union '*Yoga*' became God personified, and convinced Arjuna by impressing his experience with the actual being and actions of the universal person. Arjuna found in him the universal soul personified—God in manifestation for the good of man, and he was convinced. Even then Arjuna accepted no direction as gospel truth. He questioned at every step to clear doubts, and was only convinced in his duty of killing friends or foes, relations or others irrespectively for the preservation and promotion of the social culture and social order, only when he realised as a matter of direct experience that the entire phenomenal manifestation is preserved and nursed in order, more by death, decay and destruction, then by life, growth and development. In the Dharma there is no distinction between decay and growth; destruction and creation. Duty is duty without any consideration of the palatability of it in view of the consequences.

This is the conception of the Indian incarnation and this is the meaning of his gospel. His gospel is ordinarily called *'Apta'* or *'Sastra'* or accepted regulation, fixed in tradition on account of accumulated experiences of ages. This is authority for man in the performances of his duties *'Dharma'*, *'Swadharma'* (Gita XVII. 24). But even here Arjuna doubts and at once asks, 'what of those that discard *'Sastra'* in their actions ?' 'Are they all sinners *Tamasa* ?' 'No' says the God personified.

"Shastra may err. But not the act of sacrifice". conceived and performed in communion, *'Yoga'*. This is the test, and in this test it is not unlikely that a new activity in disregard of the Shastra may be good Satwika" (Gita XVII, 1, 2). Thus says Krisna the giver of the Indian gospel in the field of Kurukshetra.

YET KRISNA WAS AN ORDINARY MAN :

Yet he is no chosen creation of God meant to prevent the pitied humanity from sin by inscrutable and inexorable injunctions as to practice and ceremony. Nor is Krisna himself more than an ordinary man ? He is the emblem of equality of all men. It is the great crisis and the sense of danger that put him in supreme sense of duty and he attained that state of existence to convince Arjuna and inspire his experience into right action in presence of great doubts and difficulties. But what

was Krisna otherwise but a common man. Of this Krisna himself gives evidence. When the war was over, and things calmed down into order and progress, one day in one of their casual strolls both Arjuna and Krisna rested, in shade in a forest. There Arjuna said, "I have forgotten what you showed me on the field of Kurukshetra. I saw the world soul in action. I was inspired. Please show that self of yours again to me". What did Krisna say ? He said, "I was then in communion '*Yogastha*'. So I could enact the entire universe in my person. Now it is not possible". (Mahabharat Aswamedha Parva—'*Anugita*').

SIGNIFICANCE OF '*ABATAR*' :

This fully brings out the significance of the incarnation '*Avatar*' which is not exactly coming down of God, but rather rising up of the individual man, if such experessions can represent the idea at all. This also sets forth the true meaning of Sanatana, ever living and progressive, which is so commonly predicated of the Indian culture. This culture we have seen is a continuous process of awakening and advancement in assimilation regulated by circumstances and experience.

II

INDIAN CULTURE ANALYSED :

The soul of our culture may thus be characterised in three things which are but corollaries

from a right conception of the personal evolution of progress. These three things are :—

(1) Tradition *'Shastra'* meant for conserving what is acquired.

(2) Environment or sorrounding circumstances to which there must be proper reaction. This means assimilation. The crisis in the field of Kurukshetra just indicated, is a telling example on the point. In reacting to this crisis Krisna could become even God personfied, and the way was made permanently clear for active solutions of similar problems.

(3) A synthetic outlook evolved out of the above two, for regulating future actions, thus keeping up life, evolution and progress.

TRADITION IS THE BASIS OF IT AND ANY NEWNESS CONSISTS IN INTERPRETATION :

This is the Sanatan character of our culture. As to tradition in our culture nothing need to be said in explanation. Here no apology is necessary. No man has promulgated or preached a new revalation here in India. The gospel is the one unalterable Being in His self emanation visioned, and characterised by seers. We are all interpreters. This is the hoary sanctity and sacredness with which we conceive and handle our culture. Krisna was simply impressing Arjuna as to what it is to know the

'Veda' and to act up to it, inspite of the fact that perhaps very few in his time interpreted the Veda in the same manner and with the same implications as Krisna did. Even Arjuna had not understood it, so, before he was actually made to vision the phenomena the Universe in their truth and reality, and that again by the same Krisna. himself. But all this does not matter. Our faith in tradition is sacred. As tree cannot thrive without root, so culture cannot evolve without tradition.

ENVIRONMENT GIVES IT NOURISHMENT AND PUTS VALUE ON THE NEW INTERPRETATION :

Its aspects and elements get organically transformed by assimilating nourishment from the environment. That puts the value on the new interpretation. Krisna was promulgating the Veda, just as the historical Siddhartha Buddha was incarnating the Buddha, who flourished and attained Nirvana in ages lost in the irrevocable dimness of the past. So also did the Mahavira.

In each case from this assimilation the culture, strongly rooted though it was in tradition, received a new orientation both in connotation as well as in denotation. In meaning it included newer aspects in synthesis, in operation it extended over new regions.

Buddha's exposition of the truth about Nirvana was not the same as that of his predecessors, nor even that of the Mahavira his contemporary. Krisna's interpretation of the Veda is preceded by attempts in the Upanishads, which often appear simpler yet not as comprehensive or even as comprehensible.

INTERPRETATIONS ARE SYNTHESISED IN INDIVIDUAL APTITUDE '*ADHIKAR*' :

Even these interpretations have not been left alone as they are. They have been in their turn synthesised in the conception of the aptitude in grasping '*Adhikara*'. Though they may appear quite unlike one another, they are all but different manifestations of one truth, for the truth is one. Each *Rusi* had to expound the knowledge to a particular student or to particular students on different occasions under different conditions and circumstances. Arjuna was not the same as the various Upanishadie disciples. Nor were the circumstance the same. Hence according to the aptitude and the capacity for grasping the truth, the same truth, came out in different forms.

This is also a distinctive character of Indian culture, in which there is no places for any arrogant infatuation or fanatic hate. It understands man and understands him in his proper place and position in the evolution of the soul, and so caters

to his aptitude. It is a synthesis in assimilation—a process ever in progress. And the progress is serene and peaceful.

III

PROCESS OF SYNTHESIS TO BE STUDIED :

We shall briefly indicate in outline how the culture actually came to be the beautiful synthesis that it is. In this connection ·we shall also see the evolution of true knowledge in all its aspects and interpretations, for knowledge is the basis of culture. In this we shall at times have to pry into regions not yet fully explored.

THE EXPRESSION OF THIS SYNTHESIS IN SOCIETY :

But before doing so it may be useful even as illustration to refer to the same trait in society in its outer expression. For the physical expression of society is the representation of its culture, and hence if we begin by a suggestive illustration in this field as an introduction to the subject we shall be on surer grounds.

CHARVAKAS SCYTHIANS & BUDDHISTS :

Indian society has from time immemorial been a robust growth in assimilation and synthesis. We have in another connection referred to the *Charvaka* school of thought and practice. Even in the outward organisation of caste, only a thousand

years ago the discendants of the scythean warriors have been recognised as the Kshatriyas discended even from the Sun and the Moon. The entire Buddhish communities, who never recognised the caste and its customs have been completely absorbed in the orthodox social structure. Thus it is a process of synthesis throughout ages. It never discards anything in hate, but strong in self confidence responds not only to internal revolts but even to terribly influencing shocks and impacts only to assimilate them ultimately and thereby appear richer in elements of its own self-expression.

THE IMPACT OF THE ENGLISH IS RATHER PECULIAR :

These shocks and impacts, which at times even threatened to shake the society even to its very foundations are many and varied. The rich and cultured plains of India have attached hungry invaders from the days of the Aryans, so far as we can now say, to the days of the English. But the advent of the English is a different proposition altogether. They managed to starve a prosperous population imperceptibly and planned and practised a cultural subjection in a very distant vision of their own national self interest. India which had been already reduced to a state of utter non-cooperation in institutions like caste, for reasons best known to the political history of the land and its people, and had thus begun to lose its responsi-

veness in a morbid sense of self preservation, could not resist the tempting allurements of a new order of life and fell almost a victim prostrate at the feet of the conqueror only to imitate in servility. Of late endeavours in the name of adaptation are being made beginning from the Arya Samaj and the Swadeshi to non-violence and village industry. But the real soul of India has receded so far that its grasp seems yet very difficult, if not quite impossible. Even the ideal of the nation or nationalism, a creature of adjustment of interests, is even in its extent and significance much narrower than the free univered self that was the living ideal of Indian humanity.

OTHER IMPACTS IN THE PAST WERE WEATHERED AND SYNTHESISED :

But what of the other impacts in the past ? They were all successfully weathered, and many of them were very usefully assimilated in some of their aspects. The historian Vincent A. Smith says of the mareuding invasion of Alexander that is passed like a storm and the Indian peasants again raised their heads refreshed and vigorous like reeds in a field (Ancient India, 1914,). Yabanacharya, the Greak savant, figures prominently in our astronomical works, more than one of which are but Indian Editions of Greek, and probably of Babylonian observations. Inscribed coins and Gandhar pattern of art are also eloquent testimonies of

cultural assimilation. But instances are not necessary. The truth is so common in many departments of life. Details moreover may raise controversies, which is not desirable in a discourse like this.

INDIAN CULTURE SPREAD TO OTHER LANDS :

Indian culture also spread outside, but not so much by conquest or compulsion. Its spiritual influence has spread from time immemorial. In historical times the Greek Stoics were products of the Buddhist Yogis, as was Aristotle's metaphysics one of our Samkhya school of thoughts. Bidyapati or Visnusarma of Panchatantra influenced Aesop of Greece through Arabia. Therapeutics is primarily an Indian science spread to Europe. It was the art practised by *Thera Puttas* i. e., Buddhist saints and Samnyasis, who were going out in search of service of humanity. These are but suggestive glimpses into a chamber which is still almost dark. But these glimpses are enough here for our purpose. It indicates self-confidence of the Indians, which is so essential for assimilation.

IV

WHO WERE THE ORIGINAL INDIANS—THE FOUNDERS OF THIS SYNTHIC CULTURE :

But who were these Indians ? They were, so far as we can now say, the people of the plains whom in the early Vedic or pre-Vedic times the

wealth-loving and comfort-seeking horse-riding and warring Aryans, of the inhospitable mountains met in the land. These original Indians, it appears from the Vedas, were highly cultured in comparision with their conquerors, whom in the beginning they seem to have greatly impressed. No doubt they had been physically conquered. But their culture and spirit ultimately triumphed and conquered the conquerors. In later times they were mostly the real authors of the Vedic philosophy, in which they are still recognised as Aryans. Throughout ages their Gods have been freely added to the later Indian pantheon. Their Mahadeva had replaced the Vedic Rudra and Sir John Narshall and E. Makey have found reasons to believe that the cult of Siva is the oldest living religion of the world. It is these original Indians that worshipped Gods like Varuna and Rudra as Asuras, which was their name for Deva. They had developed a system of Yoga based on a definite theory of human life and human destiny. They also developed a very cosmopolitan urban civilisation with astonishing skill in the art of building and of sea trade. Now they have mixed up in the population and it seems ethnically their element prevails in this country, though the name Aryan has long been fashionable, as the Aryans were conquering settlers in the land. We shall presently refer to these people. But suffice it here to say that the spirit of these people still lives in India and in this was all synthesis and all assimilation possible.

SYNTHESIS OF INDIAN CULTURE ANALYSED INTO ASPECTS-SUBJECTIVE, OBJECTIVE AND SYNTHETIC :

With this preliminary let us now consider the growth of the knowledge of truth and its expression in action.

In this synthesis three distinct aspects can be separately marked, first is the human person, to whom primarily all understanding and all culture owe their origin, and for whose use they are necessary. It is to say, how the individual man looks at the Universe so that he may adapt his action accordingly. Second is the Universe of experience, in co-operation with which only man can express himself. To the common man the inner person does not trouble. This appearance is all that he can undersand and to this he accommodates himself. The third is the synthesis itself in which the Indian put his self expression on the basis of the phenomenal manifestation of the universe as a whole and in detail. In a word, two distinct aspects or outlooks one subjective and another objective have been synthesised in the Indian thought and its expression. This synthetic solution is the best product of Indian learning and culture. This is the distinctive expression of the Indian genius.

HISTORICALLY IT IS NON-ARYAN; ARYAN AND INDIAN :

This is really Indian and is called truly Vedic. It is said that one who knows this has the

true knowledge of the Vedas (Gita XV, 2). But historically it is the synthesis of both the objective Aryan and the subjective non-Aryan out-look, or rather a product of Aryan impact peacefully assimilated into the non-Aryan outlook on life and relations or vice versa, transforming the entire perspective into a vision beatipic with a permanent prospect of progress in peace. What is this history ?

ORIGINAL INDIANS – NON-ARYANS – AND THEIR CIVILISATION & CULTURE :

Milleneume before the Aryans sang their Rig Vedic hymns in the North-western Punjab there had grown, as I have already suggested, a great civilization in this country with its centres in the Deltas, and valleys of the big river systems of India. These centres were the mouth of the Indus and probably of the Ganges, the Mahanadi, the Godavari and other rivers and the basins of their tributaries upland. The civilisation might not be quite homogenous. In all probability it was not. It had nevertheless, cultural as well as trade relations westward with similar civilisations then flourishing in similar deltas in Mesopotamia (Summer and Ashur), Egypt and Asia Minor; also eastward perhaps in the deltas of China. This is not the place to enter into these historical details. Some already found out, others suggested by archaeological researches. It is relevant only to state here that investigations into the subjective nature of man as well as its culture had long begun

in the non-Aryan India. The investigations had attained it seems, full growth maturity and permanence in their conclusions. Both the Buddhist and Jain philosophies and cultures are direct discendants of this Indian heritage. The practice of Tantra and cults of the mother and the Mahadeva (the Great God, Siva) are also its monumental remnants. And its influence in distinct haulmarks in all phases and aspects of the entire Indian civilisation is unmistakable.

THE CULTURE IN ITS PURITY FOUND IN ORISSA :

It may moreover be particularly interesting to you to know that this philosophy and its learning and culture in its purest form had its stronghold in Orissa till the days of Chaitanya, on the development of whose system of thought and practice its influence again is well discernible. Almost in its pristine purity it is still a living faith and a living cult in the villages and forests of Orissa. The Mahima Dharma is but a Euphemistic Edition of it working its mission fearfully under the cloak and concealment of a semi-monastic persuation.

NON-ARYAN SUBJECTIVE NIHILISM IS THE ORIGINAL INDIAN PERSUATION :

But this original Indian persuation itself was a thorough and unadulterated Nihilism. It held

that the universe as well as man was nothing but appearance. There is no reality behind. Here the exploration is absolutely subjective and the conclusion is a result of strictly human logic applied to the human experience of cause and effect. If there is a reality behind appearance, then what is the cause of that reality ? Hence one is compelled to conclude that everything is mere appearance. Speaking of a reality, and then calling it unthinkable and ineffable, is a unconvincing and incongruous as the conception of the son of a sterile woman or the appreciation of a picture by a blind man.

THE OBJECTIVE UNIVERSE IS CREATION OF MIND & SENSES, WHICH ARE THEMSELVES ILLUSIONS :

What we call our knowledge of the objective Universe is what we apprehend in the senses. Beyond that there is no evidence of existence. Hence what we call existence consists in mere appearance to the senses of the experiencing individual. There is moreover no knowing if two individual's experience is the same about the same object. We call it one and the same only by a convention and a conventional name. Thus the entire objective universe is a creation of mind and the senses. Beyond that there is nothing as substance. The existence of the mind and the sense may similarly be questioned. They are also appearances. If we say they are appearances of something which

is 'I' or 'EGO' then it serves no purpose, where is 'I' or 'EGO' and what is it like ? Can you say it is 'thus' or 'this much' ? Then what is the use of talking of an Ego ? It is a mere illusion. There is nothing like ego. Or at best it is an appearance of the mind. Ego which cannot be an object of experience is actually non-existent. If you say it is involved in all our experiences, you simply make the illusion more illusory. There is also time and thers is space. What are they ? There is also a name in everything. Are they all really anything ? They are atleast appearances, if not mere illusions. Thus everything that we experience is mere appearance. It is simply experience and nothing else. To know this philosophy better and in more dialetic details one may refer to the systems of Buddhist Phylosophy (Madhavacharya Sarvadarsan Sangraha) particularly its yogachara school which distinctly holds that experience is the beginning of and the end of everything. The world and self are nothing but experience. One school of the Buddhists says that there is nothing an substance. All appearance came out of nothing. The Buddha himself had advised that one need not uselessly bother about a soul. There is nothing like soul (Sabbasava Sutta IX. 13) also Bahmajala Sutta.

THIS IS THE BASIS OF BUDDHISM AND IN ITS PURETY IS FOUND IN THE ESOTERIC CULT OF THE FORESTS OF ORISSA ;

But Buddhism expounded a philosophy and prescribed a practice, which had already a long

growth. We have no means of knowing it in its original purity. But the esoteric cult still prevalent in Orissa villages expressed in symbols properly to be understood only by the initiated seems to represent it as purely as possible. This is not the occasion for a categorical exposition of it with internal and external evidence necessary for the purpose. But it held that what we call substance is but the name, which we attach to our items of experience for convenience. The centre of all creation was the individual man who experienced. There was nothing else such as absolute or objective reality. Everything came out of nothing. That which appears like objective creation was the outcome of sexual excitement (*Tapa*) and sexual desire for union (*Kama*) seed or semen (*Reta or Bindu*), energy in the embryo (*Nada or Teja*) and then a name (*Nama*). A name only and nothing else appeared as the finished product of creation, which is utterly unsubstantial. This system and this theory finds its faint echo in the cuneiferous inscriptions of the Sumerians and Babylonians of the Messopatamea of 5000 years ago. There it is said that name which is the essence of a thing as an item of experience came from the word '*Nada*' of God (Enclyclopedia Britanica, 14th edition. Vol. I, p. 860.) Babylonian Philosophy). As I have said, it is also still found in the villages of Orissa in its copious philosophy and austere self culture. For it is not only a system of thought but a stern and austere process of self culture Yoga, which arose out of it.

KARMA AND NIRVANA :

There was no substance, no reality. The individual was merely a labyrinth of experiences (*Karma*) together in a bundle, so to say. It was disentangles not even in death. It simply transmigrated to appear in another name. Self culture Yoga consists in deeply concentrating on the nothingness of the individual in order to disentangle this bondage or labyrinth. This concentration is meant primarily to discard desire, particularly sexual desire (*Kama*) which is the cause of all troubles. This concentration of the mind is also a sure means of being callous to all pleasure and pain. The end of it all, however, was total extinction Nirvana in which the individual and his objective world of experience become one in nothing or non-existence.

THE SYSTEM AND ITS PRACTICE :

According to this, excitement and desire for union was the basis of appearance or creation, and desire in general was responsible for putting together experiences or actions (*Karma*) into a bundle of unlimited currents and cross currents in relation called bonds Bandhana or Karma Bandha. This entire bundle or bondage in appearance passes from name to name in transimigration (*Sansar*) of *Karma* or action thus bundled up. Desire is the cause of this bondage but the sexual desire alone is responsible for giving it a name. This must go at all

costs and the bondage should be totally extinct in *Nirvana*. Its system of self culture was a culture of the body, its senses and experiences worked out in detail in a scientific and logical system taught and propagated in esoteric initiation and inculcations. This giving up of desire in its practical aspect naturally resulted in consideration of the needs and interests of all men and animals *Jivedaya*. For to the ordinary man there was no other basis for curbing his own desire. That which is also called Name *Bhakti* concentration on the fact that everything is name, is the philosophical aspect of it. In the height of its cultural conception also, with desire it sought to give up all action Karma, and concentration ultimately on the nothingness of the individual was the very basis of its self-culture. It was a very robust system of logic and philosophy not easlly to be shaken. Through Buddhism in historical times its philosophy in the university of Nalanda and its Yoga the esoteric practice of concentration and discipline in that of Puspagiri in Utkal attracted students and savants from beyond the boundaries of India, like Hieun Tsang and Prajna, Its popular •practice degraded as it was, in the later Tantric schools, spread to Tibbet and other countries beyond the Himalayas and the Indian ocean.

SIVA & SAKTI :

Even to-day India has the cult of Siva and Sakti which inspite of the modifications owing to

the varied influences of the sorrounding is a monument of that ancient culture. In the sexual excitement as well as desire *Kama* the male aggressive principle is represented by Siva, who is even half male and half female (*Ardhanariswara*), yet Mahayogi and Mahatapa. The word Bindu or drop is significant in this connection. This does not recognise the female, which is only receptive. Yet she is the great mother of the popular pantheon, though *Purusha* or the male individual still represented the only element to count in the Act of creation. When the union of male and female in producing name was universalise then in the universal nothingness the space was conceived as the female principle. It is *Mahakali* the Great Darkness or undifferentiated nothingness. Siva became similarly the Mahakala or the Great time. The names of the universe appear in time and space in union. This male and female principles of creation in later times developed the Jaina Dualism of matter and mind, which was still later got the name, soul. Again if we examine what is called the orthodox philosophic and cultural literature and practice of India, we find the unmistakable and indeliable marks stamped by this great system. Our terms and terminology indicate it in their original significance *Purusha* (Male) *Prakriti* (female) or *Nari* are still our principles of creation and our Yoga concentration consists in suppressing desire and separating Purusha from the infatuating artfulness, attractions and bondage of *Prakriti*. Our

Brahmacharya or self discipline still means in its ordinary use, the suprression of the sexual desire and more definitely the withholding of spilling semen.

VI

ARYANS CONTRIBUTED THE OBJECTIVE ASPECT WITHIN OBJECTIVE REALITY FOR THE UNIVERSE :

But all this in significance have changed, for in nothing, no practice or even the meaning of terms it is today based purely on a non-existence. the objective existence as a reality has been synthesised into the subjective soul in what we know as orthodox Indian culture. This objective aspect was the contribution of the Aryans. It appears these conquering Aryans were not more cultured than the non-Aryans of the land, atleast some sections of them, whom the Aryans ultimately conquered. History is not wanting in illustrations where a people highly cultured and grown careless of physical needs on account of peace and plenty partly as the result of their culture, succumb before the armed insurrection of a ruder but more virile race. In very ancient times this was seen in Cassite conquest of Babylonia. Conquerors of the Mitannians as well as of the Hitytes of ancient Asia Minor are, so far as we can say, instances to the point. So were also the Greeks in Crete. In all these cases ruder Aryans conquered the more

civilised indegenous non-Aryans. In more historical times we have also the conquest of Greeks by the Romans. In every such case, however, the conquest of arms has been reciprocated by a conquest of culture. The same drama was enacted in India, and as a result we have the Indian culture as the Aryan element developed on the copious background and colour of the existing civilisation. So much so, that our vedic Rusis of the later times were in all probability mostly non-Aryans in blood and complexion.

ARYAN CHARACTERISED :

What is the Aryan element ? Early parts of the Rig Veda is here the main evidence which is also more or less corroborated by the earliest Aryan traditions of the other parts of the world, particularly in western Asia and Europe. Aryans it appears were a people of rugged inhospitable lands and climate hankering after physical comforts and earthly enjoyment. They were given to hunt and war. Family had long lost its matriarchial colour. Father was the head of the family and fighting and hunting males were only members that mainly counted. They had constantly to fight, with forces and phenomena of nature and worshipped them as Gods, demons and dispensers of human destiny. They could not give up Karma for a blissful state of existence, which would mean to them starvation and death. They did not. They were moreover engaged in offering ceremonial

sacrifices to the Gods, who were more real to them theneven themselves.

THE CONQUERING ARYANS WERE INFLUENCED BY INDIGENOUS CULTURE :

Even in later times when they were irresistibly impressed by the indegenous practice of giving up desire, and therefore of Karma or action, a section who held the orthodox Aryan view, did practically revolt, and in adjustment developed a cult of ceremonial sacrifices to be found in the Brahaman part of the Vedas Ultimately they held that sacrifice to the Gods is everything that man should do; for sacrifice is for the Gods; and there is no question of desire, though by the bye, enjoyment may be vouschsafed to man by Gods in return. This 'pretence' (Gita II. 42-44) was in course of time elaborated into a system of philosophy called *Mimansa*, i. e., final adjustment between action and desire. Even today this orthodox Aryan view is the soul of all Brahmanic ceremonials. At the time of offering oblations we still say :—

इन्द्राय न मम इदं इन्द्राय
वरुणाय न मम इदं वरुणाय

i. e., for Indra, not mine, this is for Indra; for Varuna not mine, this is for Varuna etc. etc.

VII

THE HISTORY OF THIS SYNTHESIS INDICATED :

All this history is very interesting. Research brings out more and more of it every year. But our task here is limited. It does not extend so much to the domain of this history. We shall consider in brief how it influenced Vedic conception to which it added the most important aspect and helped the great synthesis which is known as Indian today. Even in the times of later Rig Veda the then Vedic outlook got the impact of this indegenous thought system. Or rather the other way, the indegenous culture got the shocking impact of the aspect of objective reality. But as the synthesis is called vedic it is convenient to approach it from the Aryan side.

ILLUSTRATED FROM INDIAN LITERATURE :

In another connection we have already instanced *Nasadiya Sukta* (Rig Veda X. 129). In great consternation, as it were, the Rusi begins.

"In the beginning there was not being nor not-being. There was neither the heavens (place of planets and the atmosphere) nor the sky beyond; what enveloped what (what was appearance and what reality) ? Where ? For whose good ? What about the depth of waters ?"

Then he suddenly turns in thought and says :—

"There was no death or becoming. Therefore there was no deathless being. There was no means or indications to know the night from the day."

"But that one was there full of energetic respiration without air. There was none besides and nothing beyond."

Then he says :—

"It is said that there was darkness and in the beginning all was enveloped in darkness and undifferentiated water. Or there was all embracing nothingness or delusion. But that was really the one which was created in his own primeval ardour. *Tapa.*"

The terms *Kama* and *Reta* also are significant in the following stangas, of which the substance has been already given in another connection.

In another hymn of the same period the Rusi says, "In times prior to the Gods, the being had come from the non-being."

देवाना पूर्वे'युगे असतोः सद्जायत
(Rig Veda X. 72.)

This impact is much more in evidence in the Upanishadas. says Taittarya Upanished (II. 7) "Nothing was in this universe in the beginning",

says the Brhadaranyaka (I. 2. 1). Instances echoing the same conception may be multiplied, and in this connection it is significant to note that in the later Vedic literature the universal stbstance is identified with a name '*Om*' (Taittarya Upanishad (I. 6. 1) and Kathaka Upanishaed II. 15). This '*Om*' has been explained to be 'yes', i. e., the announcement of 'I' or 'Ego', when called. This '*Om*' is again the name which represents Vedas, Sabda Brahma. Here compare *Nada* from which comes a name.

VIII

THE PROCESS OF AMALGAMATION LED TO THE DUALITY '*PRAKRITI*' AND '*PURUSHA*' :

The result of the impact was even more comprehensive. The original Vedic attitude under the influence of this serious shock, so to say, soon developed into a duality. In this the objective known world become quite separated from the subjective knower, and the knower was clothed practically in nothingness, and was called *Purusha*. The being of the objective world became a stern reality but without any faculty of knowing or consciousness. This was called *Prakriti*, i. e., female of *Purusha*. From this union sprang forth the world of experience. Thus the *Kama* and *Bindu* theory was simply sublimated on a different plane. *Nada* and *Nama*, the other stages in creation also found their use in counting the stages of evolution from the embryo of *Prakriti* to the *Mahabhuta*, i. e.,

the entire becoming universe with name and form (*Nama Rupa*). The stages are, first Mahat, undifferentiated substance of the objective world including human body, mind and all. Then came individuality (*Ahamkar*). Then the evolution started in two branches. One developed into discrimination *Budhi*, which in one branch developed into five senses of knowledge and in the other into five senses of action. Individuality in the other branch developed into five sense perceptions for the five senses, i. e., from, *Rupa* for the eye; taste, *Rasa* for the tongue; smell, *Gandha* for the nose; sound, *Sabda* for the ear; and touch *Sparsa* for the skin. These five in various combinations evolved five objects of sense *Mahabhuta*, i. e., space *Byoma*, *Akasa*, light and heat *Teja*; air *Bayu* or *Marut*; Water *Ap*; Earth, *Kshiti*. Then comes the process of evolution, or gradual expression in which *Kama* desire, *Tapa* excitement find their counterpart in blind Gunas good, medium or bad, *Satwa*, *Raja* and *Tama*. These somehow lose their primordial balance of peace and can calm and become variedly active to produce the word of experience. Thus the scientific analysis and conception of objective creation are complete. Where is then the place for *Purusha*. But all the same, *Purusha* is said to be as many as there are conscious or knowing individuals in the world. *Purusha* is the only conscious being, but it cannot act or react. *Prakruti* is unconscious, inspite of the fact that all means and materials of knowledge are absolutely hers. The *Purusha* though

called conscious is but a glorified nick name, so to say, of that nothingness into which the conscious individual endeavours to dissolve in his ultimate extinction, *Nirvana*. It is said that *Purusha* though quite devoid of activity is enmeshed by *Prakriti* which is devoid of all consciousness. Quite inactively then *Purusha* attempts to extricate itself from the mess. When it does that successfully it is free. Various metaphors and analogies have been requisitioned to explain all this rank incongruity. So, for instance, *Purusha* is said to be influenced by *Prakruti* lust as a good man is enticed by the dance display and dalliance of a courtesan; *Purusha* and *Prakruti* in relation are like the lame man sitting on the shoulders of a blind man; and so on and so forth. *Purusha* is not endowed with any means of knowledge; still he must know he is in bondage; and again absolutely inactive as he is, he must try to be free. Unconscious *Prakriti* thought never comes in contact with *Purusha*, can influence him, and can put him in bondage.

THIS IS A TENTATIVE ATTEMPT AT SYNTHESIS *'SANKHYA'* AND *'YOGA'* :

All this is a tentative attempt at a synthesis. It is called *Samkhya* system of philosophy, in after times systematically set forth by the sage Kapila. *Samkhya* means counting. It proceeds by counting stages of evolution. It is recognised as a philosophy of pure knowlsdge. With this also entered into the vedic lore the theory of transmigration of *Purusha*

or soul with traces of influence of *Prakruti* from body till it is free; with it also developed a system of selfculture, yoga, which in imitation of the indegenous system consisted in shunning all karma and practising suppression of all desire.

SAMKARACHARYA :

The influence did not end here. The dualistic theory of the evolution of the universe is never satisfactory, nor was it a feature of the either school. I mean, the non-Aryan, as well as the Aryan. A mixture of the two, moreover, is not a synthesis. Both the schools besides were thriving side by side inspite of the mixture of Samkhya indivated above. The constant impact and influence was inevitable. The indigenous system, however, was more potent than the early vedic, as it made the knowing person the basis of investigation, and was therefore, more scientific and logical in its exposition. Even in historical times it raised its proud head under the teachings of the Buddha and held sway for more than a thousand years in this land of the Vedas. And with it emerged into colmination another bold attempt at a synthesis from the orthodox vedic side by the great Samkara. We shall notice it but in passing before we consider the real synthesis which had been successfully attempted by rhe great vedic sages long long before Samkara. Of course the attempt is very old. Samkara himself deduces it from the Vedas and bases it on the *Brahma Sutra* of *Badarayana*. But it

was Samkara boldly strikes at the 'folly' of dualism and it atonce collapses, as is but natural in an atmosphere surcharged with the Buddhistic thought and practice. *Prakriti* he called *Maya* or illusion and therefore non-existent in reality. But he says that still there is an illusion of the becoming universe, about which he cannot say 'why' or 'how'. Rather he says that one cannot describe or explain the 'why' or 'how' or sternal illusion, *Maya*. But he asserts and logically proves too that it has no reality inspite of the fact that it exists to make the appearance or becoming possible as well as actual. It also works in *Guna* and *Karma*. But all this is illusion. In subetance the individual sous is the same as the universal soul. The distinction is due to illusion, which should be dispelled when it is so known, perhaps, he means, known with firm conviction.

SAMKARA'S '*SOAHAM*' :

The soul or the substance knows the objective universe. How they can be one in knowledge? Here, marvellous logician that he is, and a toweringly superior match to the world conquering and astute Buddhist logician, he argues that distinction of subject and object, like that of darkness and light is irreconcilable. The soul knows, therefore, it cannot be known itself. That which is known is object and not the soul, which is subject. The object cannot be the subject. Hence when the soul konws that the objective knowledge is illusion it

becomes itself. Then the subject and object merges in one substance which is soul-both individual as well as universal. In his superbly beautiful discourse, he uses 'thou'. Twam or 'I', *Aham* for the individual soul and 'that' Tat or he *Sah* for the universal, and he concludes by '*Tatwamasi*', thou art that, or '*Soham*', I am he. He says, the soul is the substance, i. e., existence '*sat*', meaning thereby it alone exists and nothing else. It is the same as consciousness '*chit*'. It is again the same as eternal bliss, '*Ananda*'. All relative conceptions like substance and quality, conscious or unconscious pleasure or pain are illusions. They are non-existent.

SAMKAR, A PSEUDO-BUDDHIST :

But inspite of the asetute logic and beauty of exposition, it fails to convince the unblissed critic as to how it differs from theory that asserts that appearance is a creation of senses and therefore has no independent existence, and all came out of a void. Again one fails to see any substantial difference between the actionless soul which signs forth after knowledge dispels illusion, and the void into which the individual dissolves itself after the trammels of Karma are disentangled. The poetic fancy may well fit into a vision of a soul which Is itself existence, consciousness and bliss, and the trouble humanity with its innate desire for an eternal existence in conscious blissfulness may also find satisfaction in the rosy picture; but cold

calculation of experience will certainly demur to accept it. The substance is not conscious and blissful. It is the same as consciousness and bliss. Neither consciousness nor blissfulness are qualifications or qualities of the soul. For soul has no quality. All quality is illusion. It is non-existent. Then again the world of experience is non-existent. It is not there, inspite of the fact that we experience it. It is all illusion. It is just as we sometimes mistake a rope for a snake. Metaphors are not suited to explain metaphysics. And Samkara is rightly called a pseudo-Buddhist. His system is thus a more attractive edition of the then prevailing Buddhism or of the original indegenous Nihilism the logic of which is by the bye, unanswerable. In practice the Samkara school also directs the same shunning of *Karma* and suppression of desire as means to dispel illusion, and there the agreement with the indegenous Buddhist school is not only apparent, but substantial. But oftener than not logic is more meant to disarm and destroy the opponent than to carry constructive conviction.

IX

REAL SYNTHESIS ATTEMPTED IN THE UPANISHADAS (ISOPANISADA) :

Neither *Karma* can be shunned, nor desire can be absolutely suppressed. *Karma* can be practised in sacrifice and desire can be sublimated into

disinterested effort. In confirmity with this the universe of apprehended quality and underinable substance of it must find an explanation. This synthesis was attempted even by the Vedic sages and they attempted it sucessfully. The first distinct indication of this synthesis we find in the Ishabasyopanisad. It is a small thesis in verse. But it beautifully puts the hole theme in a nutshell. It begins suddenly by attributing personality to the one substance of the universe. Him he calls Isha, i. e., one who directs. He goes on to say 'All the becoming in this becoming universe is pervaded by Him' Then he says metaphorically 'Enjoy what He leaves. Don't hanker after others wealth'-Stripped of mataphor the meaning is you enjoy your lot in His giving forth. Don't be coveteous of others' lot. It may be noted that self expression of the universal person is always expressed as leaving or giving forth, throwing or giving out (Cf. *Sarjana Sarga*, *Srusti*, *Bisarga*-leaving, *Bisarjana*).

"Engage yourself in *Karma* all your life in this manner." He means that is wrong to shun *Karma* or suppress desire for he proceeds a little afterwards to explain :—

"Those that devote themselves to the appearance only without visioning reality as the basis, enter darkness. On the other hand, those that devote themselves to the reality alone disregarding appearance (which gives reality its value as reality) enter even greater darkness than that.

"One who know reality and appearance together (as aspects of one and the same thing) crosses death by appearance and enjoys immortality in reality".

Then he repeats the same idea with various terminations used to express the same appearance and reality perhaps by various schools and persuations then in vogue There seems also reference to people who think that world of experience itself is reality. Such materialists there must have been. For in later times of them not only promulgated the Charvaka practice, but a school of thought arose in which atoms were considered to be the only eternally existing material, which in their blind concourse produced all things, mind and soul included. These atoms all varied from the beginning, and so the things they produce are varied. This was systematised by Kanada. To give logic to the concourse and submination of atoms another school also grew out of it. It assered that there was a God to put the atoms in motion and combination. This Deistic school of thought propouned long ago was systematised by Gotam. Thus God was a mere logical necessity.

Ishavyasopanishad gave a synthetic solution to all of them. But theistic as the author is, and as such, begins by mentioning a personal God, the indication is not clear as to how the duality involved in positing a separate knowing human soul or person has been reconciled in his pantheistic

conception. On the other hand the embryonic appearance of the later Bhakti school may be traced to it.

COMPLETE SYNTHESIS BY KRISNA IN THE BHAGAVAT GITA :

The complete synthesis, however, came in the teachings of Krisna and this synthesis has been well set forth in the Bhagbat Gita of the Mahabharat This Krisna was in all probability Krisna, the son of Debaki, who, it is said, in Chhandogya Upanishad was initiated by Ghora Angirasa in the knowledge that man's life is a sacrifice in its actions (III, 16,17) We have seen how he was averse to shunning Karma, and when Arjuna was actually ready to give up the battle for a life of beging and seclusion, he authoritatively prevented him from that course and led him into the imperative duty even of killing his kith and kin. He also calls the Karma of the sacrifice of the Brahmanas foolish and even pretended. The traditional story of his life in the Rig Veda shows that he was chastised by a combined force of many kings, because he did not believe in offering sacritice to Indra. In the purans he is described to have instigated children to eat and enjoy the food and equipment, collected by his step father Nanda for the purpose of a sacrifice to Indra. Thus he was against the practice of self culture in shunning the Karma of the world for the life of a mendicant or a recluse as well as against pretanding, as he calls it, non-attachment

in the ceremonial sacrifice. His was a synthesis of non-attachment in action, which is the duty ordained by the person, universal i. s., God.

WHAT IS THIS SYNTHESIS ?
PURUSHA KSARA AND *AKSARA*

The real synthesis, therefore, is not only very old, but achieved even in the Vedic times. What was this synthesis ? It is the philosophy of the Bhagbat Gita, which I believe is read by almost all of you. I shall indicate it here very briefly. Different terms are used by different schools to express the becoming e. g., *Prakruti*, *Maya*, Anjana. But all those terms lose their difference as they are differences in outlook and attitude in looking at the same thing. One being expresses itself in the becoming. Both being and becoming are eternal. Becoming is involved in the very essence as well as the conception of the being. They are the aspects of one and the same thing. Becoming is the nature, *Prakriti*, of the being. It is also *Maya*, the measure of the universe, when you conceive the being as God. It is *Ajnana* when man gets infatuated with it and never cares to comprehend the whole. The nature of being is an ardour to express. This ardour finds best expression in the human soul. The world of matter is also its expression. The *Purusha* of Samkhya is, therefore, the nature of the universal *Purusha* best expressed. It is the basis of the becoming. *Aksara Purusha*. The other aspect or part of the becoming is the *Prakriti* of *Samkhya* (*Kshara Purusha*). It evolves into emanation practically in

the same way as Samkhya contemplates. So the universal *Purusha* is neither being *Aksara* nor becoming *Ksara*. It is both. It is *Purushottam*, the *Purusha* par excellence.

BIJNYANA AND *JNYANA* :

Organised experience or experience as it is understood, is *Bijnana*. It deals with the aspect of becoming. But it is no knowledge without *Jnana*, i. e., the apprshension of the other aspect. We can see *Jnyana* & *Bijnyana*, Akshara and Kshara as separate from each other only in abstraction,just as we do the convex face from the concave face of a line which encloses a circle. But the line which forms the circumference is a whole.

A FULL REALITY REPRESENTED BY NAME :

Just as in all my actions, the ego is there full and whole, otherwise the word 'my' has no meaning, just as when you say ocean's wave. the idea 'ocean' is in every wave, full and whole, just as these expressions 'I' and 'Ocean' and all such realities which express themselves in appearances, are not mere names used as a matter of convention, even so is *Purusottam* in all appearances including the individual person.

THE UNIVERSE OF *KARMA* APPEARANCE IS A SACRIFICE OF THE BEING THE (BECOMING :

Ethically speaking, here it is that the universe of *Karma* is a sacrifice of the being in becoming

and in this sacrifice the Karma, even each little Karma, is dedicated to the being as a whole. Desire if there is any, is thus sublimated and loses its character in detail as a hankering for the moment. Dharma is peaceful and organised expression of self in each detail and finds its real significance in the universal law, the law of sacrifice. *Bhakti* or Devotion is thus not only assured, but inevitable. It is but the result of the understanding of the universe and of *Purushottam* in whom everything rests in peace and in order.

This is the essence of Indian learning and Indian learning as such. On this basis evolved the progressive and peaceful, ever assimilating and synthetic culture of India, which is still the best heritage of humanity. It has a vision of human destiny, real yet definite.



Pandit Nilakantha Das (1884 - 1976) was a towering figure in the political and literary firmament of Orissa. He was not only a great freedom fighter and veteran politician but also an erudite scholar, eminent philosopher, poet and critic. His outstanding contribution to the development of Oriya language and literature is quite commendable.

In recognition of his talents the Utkal University conferred on him the Doctor of literature and appointed him as the pro-chancellor. He was honoured with *Padmabhusan* by the Govt. of India. He was bestowed with National Sahitya Akademi Award for his autobiography. He was the Founder President of the Orissa Sahitya Akademi.

Dr. Bikram Das, the compiler of this book is the son of this illustrious Pandit. He is also a wellknown writer in Oriya literature.